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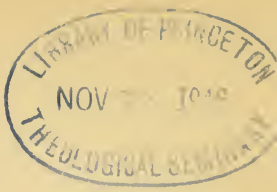

CATECHISMS

OF THE

SECOND REFORMATION

PART I.—THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY AND ITS PURITAN PRECURSORS.

PART II.—RUTHERFURD'S AND OTHER SCOTTISH CATECHISMS OF THE SAME EPOCH.

WITH HISTORICAL INTRODUCTION AND BIOGRAPHICAL NOTICES

BY

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TO THE MEMBERS

OF THE

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND

ANNO MDCCCLXXXV

THIS TREATISE IS RESPECTFULLY INSCRIBED

BY

ALEXANDER F. MITCHELL

THEIR MODERATOR

PREFATORY NOTE.

This Treatise is intended to explain the composition and sources of the Catechisms of the Westminster Assembly, and to give specimens of the Catechisms which were previously in use among the doctrinal Puritans in England and Scotland, as well as of those which were drawn up to be laid before the Assembly's Committee. It is the necessary sequence of the treatises and articles I have already published on the history of the Assembly, and in explanation of their doctrinal standards. The great mass of the catechetical manuals which had to be consulted in compiling it had to be sought for out of Scotland; and, as it was only at distant intervals I could prosecute my researches in the English Libraries which contained them, the completion of the volume has been delayed much longer than was anticipated when it was first taken in hand. I shall have no cause to grudge the time or trouble bestowed on it if it shall prove in any measure helpful to my brethren in the various Presbyterian Churches, and shall be found to cast any fresh light on the history and meaning

of those Catechisms which they still love, or to explain the reasons of the strong hold these have so long maintained on the reverence and affection of young and old in our Churches.

My best thanks are due to the authorities of the British Museum, and of Sion College Library, in London; of the Bodleian Library, in Oxford; of the Libraries of Trinity and Emmanuel Colleges, Cambridge; and of the University, the Advocates', and the New College Libraries in Edinburgh, as well as to my friends, Professor Wright of Cambridge and Professor Dickson of Glasgow, for the facilities they have given or procured for me in the prosecution of my researches. My thanks are also due to the Rev. Dr. Anderson and D. Hay Fleming, Esq., St. Andrews, for the great trouble they have taken in revising the proof-sheets.

ALEX. F. MITCHELL.

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INTRODUCTION.[1]

The Catechisms of the Westminster Assembly, and especially their Shorter Catechism, may be regarded as, in several respects, the most remarkable of their symbolical books, the matured fruit of all their consultations and debates, the quintessence of that system of truth in which they desired to train English-speaking youth, and faithful training in which, I believe, has done more on both sides of the Atlantic to keep alive reverence for the old theology than all other human instrumentalities whatever.

It may be said, without exaggeration, of the catechisms framed on the system of the doctrinal Puritans, and published in England between the years 1600 and 1645, that their name is legion. Perhaps no more convincing proof could be cited of the great influence they were exercising throughout these years of trial and oppression, and also of the manner in which they came to acquire, retain, and increase it, than that which is furnished by the floods of different catechisms and different editions of the same catechism—often five or six, in several cases ten or twelve, and in some cases from twenty to thirty editions—being poured forth from the London press in rapid succession. Among the members of the Assembly there were at least twelve or fourteen who had

[1] This Introduction is a revision and abridgment of the Lecture on the Catechisms contained in my book on "The Westminster Assembly and Westminster Standards."

prepared and published catechisms of their own years before the Assembly met, as Twisse, White, Gataker, Gouge, Wilkinson, Wilson, Walker, Palmer, Cawdrey, Sedgewick, Byfield, and possibly Newcomen, Lyford, Hodges, and Foxcroft, to say nothing of Cartwright, Perkins, Ussher, Rogers, and Ball, who somewhat earlier had prepared the way for them, and whom several of them can be shown to have more or less followed in their plan or in details.

The first step towards the preparation of a catechism may be said to have been taken by the Assembly in December 1643,[1] when Messrs. Marshall, Palmer, Goodwin, Young, and Herle, with the Scottish Commissioners, were appointed a committee to draw up a directory for public worship. That treatise was intended to include a directory for catechising, if not a formal catechism, and the preparation of the paper on this subject was intrusted to Mr. Herbert Palmer.[2] Notwithstanding Palmer's great reputation as a catechist, his paper, in the shape in which it was first presented, does not appear to have come up to the expectations of the Scottish Commissioners. Their chronicler tells us, "Mr. Marshall's part anent preaching, and Mr. Palmer's about catechising, though the one be the best preacher, and the other the best catechist in England, yet we no ways like it; so their papers are passed in (*i.e.* into) our hands to frame them according to our mind."[3] This was written on 2d April 1644, and on 21st November of the same year he briefly records that "the catechise is drawn up, and I think shall not take up much time," and again, on 26th December, that "we have near[ly]

[1] Baillie's *Letters*, vol. ii. p. 118.
[2] *Ibid.* p. 140.
[3] *Ibid.* p. 148.

also agreed in private on a draught of catechism, whereupon, when it comes into public, we expect little debate." The natural inference from these notices seems to be that the catechism then drawn up and nearly agreed on in private, was either some one which had been drafted by themselves in terms of the remit made to them—the catechism published in 1644 for the benefit of both kingdoms, or that of Rutherfurd, till now extant only in MS.—and which they were prematurely counting on getting the committee and the Assembly to accept without much discussion, or else that it was some modification of Mr. Palmer's directory or catechism, such as we shall find reason to believe they were willing, after consultation with their friends in the North, to accept, at least in its method and principles. Before this date the printed Minutes[1] of the Assembly show that Messrs. Marshall, Tuckney, Newcomen, and Hill had been added to Mr. Palmer "for hastening the catechism," and that on 7th February 1644-5 Messrs. Reynolds and Delmé were added,—of course in conjunction with the Scotch Commissioners, who claimed the right to be on all committees appointed to carry out any part of the uniformity covenanted for between the Churches.

Among the catechisms which I examined cursorily in 1866 in the British Museum and in Sion College Library was one bearing the title, *An Endeavour of making Christian Religion easie,* and published at Cambridge in 1640 without the author's name, but which, from Dr. Wallis's preface to his *Explanation of the Shorter Catechism,* I concluded was probably Palmer's. In it each of the principal answers is,

[1] Page 12, 2d December 1644.

by repetition of part of the question, made a complete and independent proposition, and these principal answers are broken down in a peculiar way into a series of subordinate questions, all capable of being answered by the monosyllables Ay or No. It did not then strike me as so similar to the Westminster Catechisms in their ultimate form as it does now, and not knowing then what we know now (that the Minutes have been transcribed from the almost illegible original) of the successive stages by which this ultimate form was reached, I had almost forgotten all about it, till ten years ago, when, as I ruminated over the notes of a very unintelligible debate in the *Minutes*, this fact came back to my remembrance as one which might enable me to cast light on it. It was not my good fortune, however, to get back to the British Museum till November 1879, and before that time my attention, as well as that of others, had been called by an Edinburgh bookseller to what is said by Dr. Belfrage on the history of the Shorter Catechism in the introduction prefixed to the second edition of his *Practical Exposition of the Assembly's Shorter Catechism*. This history was not contained in the earlier edition of the book. Dr. Belfrage appears to have seen Palmer's Catechism, and to have compared it with the Assembly's, but his conclusion regarding it coincided rather with my first impressions. He states, however, that Dr. M'Crie, on the ground of the passage quoted above from Baillie, was disposed to come to the conclusion that "Mr. Palmer was concerned in the first draft of the Catechism." My friend Dr. Briggs, who also saw Palmer's treatise when in London in 1879, early in the following year gave an interesting account of its relations to the Shorter Cate-

chism in the *Presbyterian Review* for January 1880. I have preferred to wait till I had leisure to make a further study of most of the contemporary Puritan catechisms, and might venture to speak of their relations with fuller knowledge.

I have now little doubt that the paper which Palmer gave in to the Committee and to the Assembly in 1645, and which occasioned the debate to which I have referred, was substantially the same with the preface to his catechism. This details the method which he had himself made use of in his catechisings, and which many modern keys (as they are called) to the Shorter Catechism have borrowed from him or from Dr. John Wallis, who, without loss of time, applied the system of his revered master to the new catechism which the Assembly ultimately agreed on. The Scotch Commissioners, when they first heard this paper, were not satisfied with it; and their impartiality therefore is the more highly to be commended in regard to it. They had themselves in the meantime brought out "the New Catechism according to the form of the Kirk of Scotland, published for the benefit of both Kingdoms,"[1] and perhaps in the hope that it might be adopted as the common catechism. Yet when they had had time to consider the subject more deliberately, and advise with their friends in Scotland regarding it, they proved in the debate to which I have referred, if not the only, certainly the most prominent advocates of Palmer's method and peculiar form of catechism. This memorable, but briefly recorded debate occurred in the Assembly on the 13th of May 1645, probably just after the fifth edition of Palmer's little treatise had appeared. His efforts on that occasion were directed mainly

[1] Published at London 1645.

to securing the Assembly's approval of his *method* of catechising rather than of the detailed *contents* of his catechism. Yet, as I read the brief minutes of the debate, his efforts were not crowned with success. The Scotch Commissioners, Rutherfurd and Gillespie, spoke warmly in favour of his method of catechising,—of the practice he adopted both of making each principal answer a distinct and complete proposition, and of breaking down the principal answers by subordinate questions which could all be answered by Ay or No. His personal friend Delmé gave the plan a sort of general support, but all the other speakers, and among them Messrs. Marshall and Reynolds, two of the most prominent members of his committee, while frankly acknowledging his great skill and success as a catechist, and the good that might come from ministers in their catechisings availing themselves of his method, resolutely objected to have these subordinate questions and answers reduced to rigid form, and inserted in the public catechism.[1] One can hardly contemplate without a shudder how near we were to missing the most concise, nervous, and severely logical catechism in our language had Mr. Palmer and the Scotch Commissioners

[1] *Minutes of Westminster Assembly*, pp. 91-94—*Mr. Marshall:* "I confess that the pains which that brother that brought in the Report [hath taken] is both accepted with God and hath been blessed by him. . . . But I crave leave to give a few dissenting thoughts to the method propounded." These were in substance that people would come to get up the subordinate answers by rote as well as the principal ones, that good might come of the catechiser himself breaking up the principal answers in the method proposed, but not from their being inserted into the catechism and learned by rote. He approved, however, of commending all this in the preface to the catechism. *Mr. Reynolds:* "We all agree that way which is most for ingenerating knowledge is most to be used. But that this way before you is the best way I cannot discern. [If] you resolve it shall be

at that time carried their point, and got these subordinate questions and answers inserted in the catechism. I do not think that was further pressed on the Assembly after this date,[1] but Mr. Palmer continued to be so persuaded of its excellence and importance that he determined with himself that he would print upon his own method the catechism which the Assembly should ultimately adopt, and, departing to his rest ere that had been completed, he left his purpose, as a sacred legacy, to be executed by his young friend Wallis. He accordingly in 1648 published that explanation of the Shorter Catechism on the model of Palmer's treatise, on which, as already stated, several so-called *keys* to it have in our own day been based.

On the first day of August 1645 a further report was presented by the committee to the Assembly. The interval may possibly have been employed in trying to put the materials of Palmer's Catechism into more acceptable shape, or to bring it nearer to the Scotch one (which, though more brief, is framed on the same general plan), and to disencumber it of all the subordinate questions to the formal insertion of which objection had been taken. The only hints which

but a directory, then how shall those Ayes or Noes be of use? . . . You will obtain your end as well by setting it down in the preface to the catechism." Seaman says there were two questions before them, the one relating to a catechism, the other to the method of catechising, and that the two should be kept distinct, and the minister not too strictly tied up as to the latter. Palmer was somewhat dissatisfied with the result of the debate, and said that if he had not a peculiar interest in the matter he would have spoken more upon it.

[1] Baillie, however, says at a later date: "We had passed a quarter of the catechise and thought to have made short work with the rest: but they are fallen into such mistakes and endless janglings about both the method and the matter that all think it will be longsome work."—*Letters*, vol. ii. p. 416.

the Minutes supply to guide us are that there was a debate as to whether the Creed should be expressed and probably made (as it was both in the Scotch and in Palmer's, and several contemporary catechisms) the basis of the exposition of the articles of Faith, or whether these articles should be taken up in the systematic order more usually adopted in strictly Puritan catechisms. There was also a debate concerning God, which was one of the first articles in all the catechisms of the period, whether they were framed on the basis of the Apostles' Creed or on that of the commonly received system of theology. But I conclude that the committee was not yet altogether of one mind,[1] and that it was on this account that, after debate on 20th August, it was reconstituted, and Mr. Palmer, Dr. Stanton, and Mr. Young were appointed to draw up the whole draft of the catechism with all convenient speed. Either, however, they did not proceed very speedily or they met with unexpected difficulties in their undertaking, and on 22d July 1646, Mr. Ward was adjoined to them. It was not till 11th September 1646 that their report was called for, nor till the afternoon of Monday 14th September that it was actually presented; and from that date on to the 4th January 1646-7 it was from time to time taken up by the Assembly and passed as far as the fourth commandment.[2] On 1st December, however, before much of it had passed, a large addition was again made to the committee, viz., Messrs. Whitaker, Nye, and Byfield, and "the brethren who had been intrusted with the methodising of the Confession of Faith," viz., Messrs. Reynolds, Herle, Newcomen, Arrowsmith, and

[1] *Minutes*, pp. 124, 125.

[2] *Ibid.* pp. 281-318.

Tuckney. Most probably it was in consequence of these changes on the committee that on the 14th of January, on a motion by Mr. Vines, it was ordered "that the committee for the catechism do prepare a draught of *two* catechisms, one more large and another more brief, in the preparation of which they are to have an eye to the Confession of Faith and the *matter* of the catechism already begun,"[1] or, as the Scotch Commissioners report it in a letter to the Commission of their own Assembly, which bears unmistakable evidence of being from the hand of Rutherfurd: "The Assembly of Divines, after they had made some progress in the catechism which was brought in to them from their committee, and having found it very difficult to satisfy themselves or the world with one form of catechism or to dress up milk and meat both in one dish, have, after second thoughts, recommitted the work that two forms of catechism may be prepared, one more exact and comprehensive, another more easie and short for new beginners."[2] The catechism which had already been so far passed was unquestionably still on the basis of Palmer's, but a large portion of the detailed historical explanations of the second part of the creed, relating to the birth, life, death, and resurrection of our Lord, was omitted, and in the exposition of the commandments another basis is already plainly discernible,

[1] *Minutes*, p. 321 ; also Baillie's *Letters*, vol. ii. p. 379.

[2] MS. Minutes of Commission. To the same effect, Gillespie says to the Assembly in Edinburgh in August 1647, that the divines have found great difficulty "how to make it full, such as might be expected from an Assembly, and, upon the other part, how to condescend to the capacity of the common and unlearned. Therefore they are a-making two distinct catechisms—a short and plain one for these, and a larger one for those of understanding." Appendix to Baillie's *Letters*, vol. iii. p. 452.

while a more pronounced Calvinistic character is given to the doctrinal teaching. The variations from and additions to individual answers can in general be still traced to other contemporary catechisms, and the more important of them to those of Ussher, on whose catechetical manuals (as on his Articles of Religion for their Confession) the divines seem to take pleasure in falling back, especially on all cardinal questions. Even this partially-passed recension of a catechism follows his and more strictly Puritan treatises rather than Palmer's, in placing in the forefront the question and answer as to the rule of faith, and in inserting another as to the decrees of God; and it is to the same source we have to trace the questions and answers as to the covenants of works and grace, the prophetical, priestly, and kingly offices of the Redeemer, and the effectual calling, justification, adoption, the sanctification and perseverance of those who have been made partakers of redemption, and even the detailed and specific statements as to the sinfulness of the estate into which man fell. All these, which make the Westminster Catechisms what they ultimately became, are to be sought outside of Palmer's *Endeavour of making Christian Religion easie*, which the more they tried to adapt it to their purpose the more they had to alter or supplement it; and all these are to be found in the distinctively Calvinistic catechisms of Ezekiel Rogers, John Ball, William Gouge, M. N. [Newcomen or Nicholl], and, to a considerable extent, in those of Henry Wilkinson and Adoniram Byfield, as well as in those of Archbishop Ussher. Of this I deem myself at length entitled to speak with some confidence, having had the opportunity of carefully comparing the answers in their

manuals as well as in Palmer's with the definitions ultimately inserted by the Assembly in one or other of its catechisms.

It was not till after the Scripture proofs for the Confession of Faith were completed that the result of the labours of the reconstituted committee in preparing a Larger Catechism were called for. But, on 15th April 1647, the first portion of them was presented to the Assembly and further portions were from time to time presented and discussed till, on 15th October of the same year, the Larger Catechism was finished, substantially in the shape in which we still have it. The doctrinal part of this manual, as every one who has carefully studied it knows, and as the resolution reconstituting the committee prepares us to expect, is taken to a large extent from the Confession of Faith. The explanation of the ten commandments, and of the duties required and the sins forbidden under each, is largely derived from Ussher's *Body of Divinity*, Nicholl's and Ball's catechisms, and perhaps also from Cartwright's *Body of Divinity* and some of the larger practical treatises of Perkins. The exposition of the Lord's Prayer has been got in part from the same sources, in part also from Attersoll's, or some other catechism based on Perkins's treatise on the Lord's Prayer, and like it, supplying matter for confession of sin, as well as for prayer more strictly so called, under each of the petitions of the prayer. I can enter into particulars as to this derivation or correspondence only in the most cursory way in this introduction; but in the collection of catechisms which follows I have endeavoured to provide the materials for tracing it out much more fully.

The first question or interrogation, which does not seem

to have appeared in the former draft of the committee, is taken from the old English translation of Calvin's Catechism, What is the principal and chief end of man's life? The answer to this question may be said to combine the answers to Question 3d in the Catechisms of Calvin and Ames, "To have his glory showed forth in us," and "in the enjoying of God," and it may have been taken from them; or the first part may have been taken from Rogers, Ball, or Palmer, and the second from an Italian catechism of the sixteenth century.[1] The second question is one found in several contemporary catechisms, and the answer to it is substantially taken from the Confession of Faith. The third question, which in the former draft had stood apparently at the head,[2] is put here in a somewhat altered shape, and the clause which had there been principal, and again becomes so in the Shorter Catechism, is brought in as subsidiary and thrown to the end of the answer. The next question, relating to the proofs showing that the Scriptures are the Word of God, is found in many Puritan catechisms, and the answer is abridged from the Confession of Faith. The question as to what the Scriptures principally or especially teach is found both in Paget's and Ball's Catechism, and the answer in Ussher's *Principles of Christian Religion.* The next question, What do the Scriptures make known of God? and the answer, are found in analogous forms in Rutherfurd's and some other contemporary manuals. The answer to the question, What is God?[3] had in the former draft been taken from

[1] "Goder' eternamente Dio."

[2] *Minutes*, p. 281.

[3] "God is a most glorious being, infinite in all perfections."

Palmer's work, with the exception that "perfection," in the singular, had been changed into "perfections," in the plural, as it had been in another catechism published anonymously in the previous year. Here the former description is exchanged for one abridged apparently from Ussher's *Body of Divinity*.[1] The next answer, respecting the properties or attributes of God, was at first distinct from the previous one. Dr. Briggs supposes it may have been got by crushing into one the answers to more than a score of questions in Palmer's treatise; and Dr. Matthews' by a somewhat similar condensation of various answers in Ball's larger catechism. But it is simply an abridgment of a paragraph in Chapter II. of the Confession of Faith; and the ultimate answer of the Larger Catechism to the question, What is God? was got by joining these two answers into one. The answer to the same question in the Shorter Catechism is composed of the scriptural definition, "God is a Spirit," with the incommunicable attributes arranged in the same order as they were by Rogers, but in adjectival form, and the communicable in substantive form almost exactly as they had been given by Egerton.

But time will not admit of my prosecuting this minute comparison further. The doctrinal definitions in the Larger Catechism are, as I have said, in a great measure abridged from the Confession of Faith, and so far as they are not so they may generally be found in a shorter form in Ball's and Nicholl's catechisms, in more diffuse form in Ussher's *Body of Divinity*.[2] The same may be said even

[1] "God is a spirit, infinite in being and perfection."

[2] Dr. Schaff supposes that the treatise of Wollebius entitled *Compendium Theologiæ* or "An abridgement of Christian Divinity," may also

more unreservedly of the exposition of the Ten Commandments and of the Lord's Prayer as concerns Nicholl and Ussher. But one of the most singular and unexpected disclosures brought to light in the recently published Minutes of the Assembly is that, while the early draft of a catechism in 1645 treated first of *credenda*, then of the ten commandments, and so left to the last the means of grace and the Lord's Prayer, and while the Larger Catechism as finally adjusted followed the same order, yet, as first entered on the Minutes of the Assembly in 1647, it treats of the means of grace or the word, sacraments, and prayer, before it expounds the commandments. In this it resembles the plan of Ball's and some other catechisms, showing that, if not in details, yet in outline and method, the divines followed some previous manual on the same plan as his —possibly that small one of date 1542, attributed to Calvin,—which, after being long lost, has been brought to light recently by M. Douen, and printed as an appendix to the second volume of his *Huguenot Psalter*. At least they follow its plan more exactly than that of Ball; and the statement of Baillie, given on page xv, is sufficient to show that the question of *method* continued long to divide them. Their detailed and elaborate answers in the several parts of this catechism are, even when founded on previous treatises, carefully matured expansions of the answers given in these. I shall try to find room in the appendix to this introduction for one specimen of these, furnished by the rules they have provided for the exposition of the commandments, on the

have been consulted. So also perhaps may the Exposition of the Heidelberg Catechism by Ursinus.

principles set forth in our Lord's Sermon on the Mount. These rules had been more and more elaborated in the larger Puritan catechisms from the days of Whitaker and Cartwright to those of Ball and Ussher, and were finally brought as near to perfection as they could well be by Dr. Gouge and Mr. Walker—the sub-committee appointed to prepare them—and having the help of Dr. Tuckney, who by that time was acting as chairman of the Committee on the Catechism, and is supposed to have taken a very special charge of the exposition of the ten commandments. The Larger Catechism was completed on 15th October 1647, read over in the Assembly on 20th by Dr. Burgess, and on the 22d was carried to the two Houses[1] by the Prolocutor and the whole Assembly, when thanks were returned to them "for their great labour and pains in compiling this Long Catechism." It appears to have been presented in manuscript to the Scottish General Assembly in July 1647, so far as it was then completed, and on the 17th September certain alterations desired by their Commission were made at Westminster. It was approved in completed form by the next General Assembly on 20th July 1648.[2] It was presented to the English House of Commons with the proofs on 14th April 1648.

The Shorter Catechism was not put in form till after the Larger one had been virtually completed, though it embodies more of the materials of the earlier manual, which had partially passed the Assembly in 1646, and is less directly drawn from the Confession of Faith than the other. Drs.

[1] Lords' *Journals*, vol. ix. p. 488 ; Commons' *Journals*, vol. v. p. 340.
[2] Peterkin's *Records of Kirk*, p. 496.

Belfrage, Hetherington, and the younger M'Crie, relying on Neal's account, have stated that the Shorter one was first completed and presented to Parliament. But Neal has fallen into the error of overlooking the fact, that the Larger Catechism, without proofs, was presented to Parliament on 22d October 1647, as well as with proofs on 14th April 1648, while the Shorter Catechism, without proofs, was only sent up on 25th November 1647, and again with proofs on 14th April 1648.[1] The following are the brief notices respecting it found in the Minutes of the Assembly.

On 5th August 1647, it was resolved (p. 408) "that the Shorter Catechism shall be gone in hand with presently, by a committee now to be chosen," and ordered that "the Prolocutor, Mr. Palmer, Dr. Temple, Mr. Lightfoot, Mr. Greene, Mr. Delmé, shall be this committee." It was to meet the same afternoon, and Mr. Palmer to take care of it, or be its convener. On August 9th "a report of the Short Catechism was made by Mr. Palmer, and Mr. Calamy and Mr. Gower were added to the committee."[2] This is the last occasion in which the Minutes notice the presence of Mr. Palmer in the Assembly, and shortly after he fell into a serious illness and died. On August 10th "Dr. Temple made report of the Lesser Catechism." On September 8th Mr. Wilson was added to the committee for the catechism, and the same day Mr. Wilson made report of the catechism. On September 16th a further order was given to proceed with the little catechism. It was not, however, till 19th October 1647, when the Larger Catechism was ready to be presented to the two Houses of Parliament, that orders were given to Messrs.

[1] *Minutes*, pp. 485, 492, 511. [2] *Ibid.* pp. 408-410.

Tuckney,[1] Marshall, and Ward, finally to adjust the Shorter one. Yet no doubt preparation was being made for it during the interval by the committee previously appointed, probably along with Wallis, who ultimately attended the committee as its secretary, and who in all likelihood had been privately assisting his friend Palmer with it during the last weeks of his life.[2] On 21st October the first report from this new committee was brought in by Tuckney, and discussed. Some debate arose as to whether the word "substance," or rather the expression "one in substance," in the answer to the question, "How many persons are there in the Godhead?" should be left out. This, we know, was not done, but "one in substance" was changed into "the same in substance," a closer rendering of the Nicene ὁμοούσιος, and the phrase "equal in substance, power and glory," originally used in the Larger Catechism, was changed to the same form as in the Shorter. No further particulars of the debates on this catechism are given in the *Minutes*, but nothing save formal business was transacted in the Assembly till it had been finished. On 8th November it is recorded that the commandments, Lord's Prayer, and creed were added to the catechism, and on the following day that Mr. Rutherfurd took his leave of the Assembly, receiving the thanks of the Assembly through the Prolocutor for the great assistance he had rendered to it in its labours and debates.[3] On

[1] *Minutes*, p. 485. Cambridge gave him leave of absence for a time.

[2] He was evidently a *protégé* of Palmer, and had on his recommendation been chosen as a fellow in Queens' College, Cambridge, of which Palmer was master.

[3] *Minutes*, pp. 487, 488. On 15th October, when the completion of the Larger Catechism was reported, Mr. Rutherfurd moved, and the Assembly ordered, "that it be recorded in the scribes' books that the

the same day, Mr. Burgess and Mr. Cawdrey were added to the committee, along with Wallis, for the review of the catechism. All was again reviewed by the committee, and discussed by the Assembly before the 25th November. The brief statement originally prepared as a preface was appended as a postscript. Messrs. Nye and Reynor dissented from the insertion of the Apostles' creed at the end of the catechism, but possibly the terms of the postscript just referred to, and the explanation added some days later as to the sense in which the article "he descended into hell" was to be understood, may have satisfied their scruples.[1] Though in Scotland, as elsewhere, this catechism has been, and deservedly so, the most popular of all the productions of the Assembly, it was the one with the elaboration of which the Scotch Commissioners had least to do. Henderson had left and had died before the Confession was completed. Baillie left immediately after it was finished, and took down with him to Scotland a copy, the first edition of it, without proofs. Gillespie, after repeated petitions to be allowed to return home, received permission to leave in May 1647, when the proofs for the Confession had been completed, but while the debates on the Larger Catechism were still going on, and the answer to the question "What is God?"—with which his name has been traditionally asso-

Assembly hath enjoyed the assistance of the honourable, reverend, and learned commissioners from the Church of Scotland, in the work of the Assembly during all the time of the debating and perfecting the four things mentioned in the Covenant, viz., the Directory for Worship, the Confession of Faith, Form of Church-Government, and Catechism."—*Minutes*, p. 484.

[1] *Ibid.* pp. 490, 492.

ciated—had not as yet been adjusted for that Catechism, much less for the Shorter one.[1] Even Rutherfurd had been seized with a fit of home-sickness, and wrote that he did not think the elaboration of this catechism of sufficient importance to detain him from his college and his flock at St. Andrews. At any rate, though persuaded to remain till it had passed, so to speak, the first reading, he does not seem to have left his distinctive mark on it. Not the faintest trace of that wealth of homely imagery, which enriches the MS. catechism attributed to him, is to be found in the Assembly's Shorter Catechism. From first to last, in its clear, condensed, and at times almost frigidly logical definitions, it appears to me to give unmistakable evidence of its having passed through the alembic of Dr. Wallis, the great mathematician, the *protégé* and friend of Palmer, the opponent of Hobbes and the Socinians, and probably the last survivor of those connected with the great Assembly who was not ashamed to speak of the benefit he had derived from its

[1] Even three months after he left London all that he was able to report to the Scottish Assembly respecting the catechisms was that the divines "have had no time yet to do anything in the latter (*i.e.* shorter), but here is the copy of the greater, *which is almost complete.*" The only instance in which we can be very sure that he has left his mark on the Confession is in that passage in ch. xxi. of his *Miscellany Questions*, pointed out some years ago by Professor Candlish as closely resembling chap. i. sect. v. of the Confession. Tradition, no doubt, has associated the name of George Gillespie with the answer to the question, "What is God?" and the recent editor of Henderson's *Sermons* has made a similar claim for *him*. But, so far as the *Minutes* enable us to judge, the answer to that question, even in the Larger Catechism, was not moulded into the shape in which we now have it till after Henderson and Gillespie had returned to Scotland. It still remained somewhat in the same form which it bears in the earliest Catechism drafted by the Assembly, and in the catechetical manuals of Cartwright and Ussher.

discussions during the preparation of its Confession and Catechisms, long after he had conformed to the Church of the Restoration, and taken to another line of study. Wodrow and both the M'Cries seem to look on the claim of Wallis with a certain amount of favour, while Dr. Belfrage refers to a "theologian of great research" who favours that of Arrowsmith; but that divine does not appear to have been a member of the committee, or in attendance on the Assembly, at the time this manual was prepared.

The Shorter Catechism contains, as I have already explained, more of the materials of the catechism partially passed by the Assembly in 1646, but not in a shape which brings them nearer to the form of Palmer's original work. On the contrary, it is a thoroughly Calvinistic and Puritan catechism, the ripest fruit of the Assembly's thought and experience, maturing and finally fixing the definitions of theological terms to which Puritanism for half a century had been leading up and gradually coming closer and closer in its legion of catechisms. It differs in one or two things even from the Larger Catechism, composed just before it. Its second question as to the rule of faith, if in more concise form than the third question of the other, is more direct and emphatic. Its definition of God is more happy, and, as already mentioned, is from a different source. It does not insert its definitions of faith and repentance where the other has them, but holds them over till its third part, when it comes to treat of the way of salvation and the means of grace. And while, as I have said, it is a thoroughly Calvinistic catechism, it has nothing of church censures, church courts, or church officers, as many similar productions of the

Puritans have. Nay, it does not even have a definition of the Church, whether visible or invisible, like the Larger Catechism and the Confession of Faith, but only an incidental reference to it in connection with the answer to the question, "To whom is baptism to be administered?" It would seem as if in this their simplest yet noblest symbol the Assembly wished, as far as Calvinists could do so, to eliminate from their statements all that was subordinate or unessential—all relating to the mere organisation of Christians as an external community—all in which they differed from sound Protestant Episcopalians on the one hand, and from the less unsound of the Sectaries on the other, and to make a supreme effort to provide a worthy catechism in which all the Protestant youth in the land might be trained. So highly was the effort appreciated at the time that the king (no doubt with the sanction of Ussher and his fellow-chaplains), in some of his latest negotiations with the Parliament, offered to license it, while still hesitating to accept the Directories for Public Worship and for Church Government as they had been drawn up by the Assembly. It was no sooner passed by the Parliament and published than it became widely popular in England, and it maintained its popularity in a wonderful degree even after the sad reverses which befel its authors in 1662. For more than a century after that, it was the most widely recognised manual of instruction, not only among Presbyterians but also among the other orthodox dissenters. The Independents used it both in England and in America. The Baptists used it with a very few alterations, and in the 18th century that great evangelist, John Wesley, who was ever ready to adapt to his

own purposes good books prepared by others holding opinions considerably different from his own, allowed it to circulate among his societies in a modified form. It was early translated into Latin, Greek, Hebrew, and it has been retranslated in our own day into Hebrew, Syriac, and modern Greek, and into most modern languages both in the east and the west. When about twenty-eight years ago I visited the Lebanon schools, in the neighbourhood of Beyrout, I was greatly interested to find that the American missionaries not only taught this old catechism to the Druse and Maronite children, but also taught it in the old Scottish form which was still common in last century but has now all but disappeared from the schools in Scotland. It formed, in fact, their first reading-book and had the A B C at the beginning, and a syllabary corresponding to our a, b, ab; e, b, eb, etc., but of course all in orthodox Arabic.

The guiding principle of the Assembly and its Committee in its composition was that announced by Dr. Seaman in one of the earliest debates about it, viz., "That the greatest care should be taken to frame the answer not according to the model of the knowledge the child hath, but according to that the child ought to have." And if too little care was taken in former times to teach it intelligently to the young, and gradually to open up its full meaning to them, yet, as Dr. M'Crie has well observed, "the objection was pushed too far when it was maintained that without a full scientific understanding of its doctrines it is useless to acquire familiarity with their phraseology and contents. The pupil must learn the rudiments of Greek and Latin long before he can comprehend the use of them, or apply them as a key to unlock

the treasures of ancient learning [in fact, in all Churches he is first taught his Christian creed in this way], and experience has shown that few who have been carefully instructed in our Shorter Catechism have failed to discover the advantage of becoming acquainted in early life, even as a task, with that admirable form of sound words." For three quarters of a century past, I do not believe that intelligent teachers of the Catechism have been rare, either in the parochial or in the Sabbath schools of Scotland, and with the helps with which Gall and others, who have drawn on the older stores of Wallis and Palmer and Lye, have provided them, there is no excuse for any teacher making the study of it an irksome task, or failing in a good measure to bring it down to the capacities and home to the hearts of his pupils. I am but fulfilling a simple duty when I thus publicly express my deep gratitude to my teachers, both in the day-school and in the Sabbath-school, for the uniform pains they took to make the study of it interesting and attractive. I can confidently affirm that I found their instructions of no small advantage when I proceeded to the more systematic study of theology, and I shall never lose hope of the living orthodoxy of the Presbyterian Churches while their rising ministry and Church members are intelligently and affectionately trained in the Shorter Catechism, and set themselves to train their flocks in it earnestly and affectionately, as good old Principal Hill used to recommend them to do.

In the first part of the following collection I have given the text of this much-prized Catechism from one of the earliest English editions, and have endeavoured pretty fully to trace out the sources of its several answers in earlier

Catechisms, or at least to indicate the many points of contact and resemblance between these answers and those of earlier Puritan treatises, several of which had proceeded from members of the Assembly. And I have added in whole or in part those manuals which seem to have been most closely followed and deserve to be most carefully compared. The exercise has been interesting to myself, and I trust its results will not be uninteresting to many of my brethren. It shows how gradually in the stream of successive catechisms those definitions of theological terms which were ultimately to be perfected and crystallised, so to speak, at Westminster, were developed and matured, and more and more widely accepted. I cannot, within the limits to which this introduction must be restricted, enter into details; but I may say generally, that so far as plan and the order of the questions or interrogatories is concerned, I still regard the little catechism of Ezekiel Rogers, who was a minister first in Yorkshire, and latterly in New England, as most closely resembling the Assembly's Shorter Catechism. The answers in his little treatise are much more simple and elementary, the exposition of the ten commandments is in the briefest possible form, and the verbal coincidences in individual answers are few. But all is there in miniature, and almost all in the same order as in the later and fuller catechism. The plan of M. N.'s (as I suppose, Nicholl's or Newcomen's) Catechism is very similar also, the execution is much more detailed, especially in the exposition of the commandments, and particular answers frequently coincide in expression as well as in general meaning with those of the Shorter Catechism. The chief deviation is, that it, like

that of the Church of England and several of the more moderate Puritan catechisms, begins by reminding the catechumen of his baptism, and of the privileges and responsibilities connected with it. Next perhaps in point of resemblance stand the catechisms of Gouge and Ball. The author of the former was, like Newcomen, an influential member of the Assembly, and his treatise has many verbal coincidences with that prepared by them, but it deviates so far from it in plan by placing the exposition of the commandments before the explanation of the doctrines of the Christian faith. A similar remark applies to Ball's treatise, entitled a *Shorter Catechism*. It has decidedly more verbal coincidences with the Assembly's Shorter Catechism in the answers to particular questions, but it deviates further in plan, treating first of doctrine, then of the means of grace, preaching, prayer, exposition of the Lord's Prayer and of the sacraments, of the Church and Church censures, and finally expounding the commandments, and concluding with a few general questions. Palmer's catechism, as already stated, is similar in general plan, with the exception that, like the Anglican Catechism, it treats of prayer and the Lord's Prayer before it treats of the sacraments, and that it moulds its exposition of doctrine closely on the Apostles' Creed. It was unquestionably on the basis of the first part of it that the divines began to work in 1645, but so many of its historical questions have been omitted in the course of their successive revisions, and so much that was needed to explain and define important doctrines of the Christian system has been added, that the similarity is not now so marked in that first part, much less in the other parts, as,

from the fact mentioned, one might have expected. The only trace the Shorter Catechism perhaps now bears of having been moulded on one which had the Apostles' Creed for the basis of its first or doctrinal part, is, that at the close of that part it takes account only of the eternal state of believers. But, strange as the fact may seem, it deviates in this from Palmer's, and from almost every other catechism—Nicholl's, however, as in so many other things, coming nearest to it. The only way in which one, who knows how strongly its authors speak in other parts of the desert of sin and the endless misery in reserve for the impenitent, can account for no reference being made to these topics in this place is, that the divines were expounding the last article of the Apostles' Creed, and had in view only the case of those who could truly say, "I believe in the resurrection of the body, and the life everlasting," and did not deem themselves bound even incidentally to advert to the future of those who had neither part nor lot in Christ and His great salvation.

In the second part of this work I have given two of the Scottish catechisms of the period which were actually in use. One of these was published in England, just before the Assembly entered on this part of its labours, and (I can hardly doubt) in the hope that it might tend to facilitate them. The catechism of Rutherfurd and the two others,[1]

[1] They are still preserved in a MS. in the library of the University of Edinburgh, to which the curators of the library have kindly given me access. The first of these is entitled "Ane Catechisme conteining the soume of Christian Religion, by Mr. Samuell Rutherfurd." The second bears the title, "Another, by Mr. Thomas Wylie," probably the same who was minister first at Borgue, and afterwards at Mauchline. The third, which is quite fragmentary, containing only the two articles of "Man's Delivery," and of the "Birth of Regeneration," bears no title; but

which have never hitherto been published, have been added partly from their origin and worth, and the interest which must ever attach to them on both accounts, and partly because there can be hardly any doubt that they also were prepared for the purpose of being laid before the committee of the Assembly, and in the hope they might meet its approval. In this, however, the hopes and wishes of the Scotch Commissioners were doomed to disappointment. And they seem to have borne the disappointment well—Rutherfurd especially so, and to have aided very cordially in the elaboration of those which were ultimately framed and adopted.

The title sanctioned by the English Parliament for the Shorter Catechism was not that originally fixed on by the Assembly itself, and by which it is now universally known, but the following expansion of it:—"The grounds and Principles of Religion contained in a Shorter Catechism (according to the advice of the Assembly of Divines sitting at Westminster), to be used throughout the kingdom of

both the handwriting, and the fact that it is written on the back of a letter addressed "To the Right Reverend Mr. Robert Blair, minister of God's Word at St. Andrews, in Scotland," seem to warrant our ascribing it to that eminent man, who from 1639 had been Rutherfurd's colleague in St. Andrews. The late Mr. David Laing believed that the first of these is in the handwriting of Rutherfurd, and there is strong internal evidence that it must have been drawn up by him. The spelling and diction are somewhat antique, but a careful perusal will satisfy most that it would be difficult to name any one among the worthies of that age, save the author of the *Letters*, who could have drawn up a Catechism so rich in imagery, so full and practical in all that relates to the origin and progress of the divine life in the soul, containing so many of his favourite modes of expression, and so thoroughly moulded according to the system expanded in his larger theological works. Wylie's Catechism is, to a large extent, an abridgment of Rutherfurd's, but exhibits sufficient internal evidence of distinct authorship. That of Blair is only a fragment, but it seems to be part of an independent treatise.

England and dominion of Wales."[1] This seems to have met with the approval of the divines. At least ten or twelve editions of it with this title were published in England before 1720, one of which I have now secured.

Between 21st October and 19th November the Catechism may be said to have passed the first and second reading in the Assembly, and, without the proofs, it was presented to the House of Commons on the 25th, and to the House of Lords on the 26th November. It was presented with proofs on 14th April 1648, and by 25th September 1648 it had been passed by the Houses, with the above title. It was approved by the General Assembly of the Church of Scotland on 28th July 1648, and their Acts in regard to it and the Larger Catechism were ratified by the Estates of the Scottish Parliament on 7th February 1649. No express mention is made of it or of the Larger Catechism in the Act re-establishing Presbytery after the Revolution, but it has always retained its place of honour in the Presbyterian Churches in Scotland, and elsewhere, as the most widely known and most greatly valued of our doctrinal symbols.

Richard Baxter's opinion of this Catechism was very high, and his testimony to its merits very emphatic: "I do heartily approve," he says, "of the Shorter Catechism of the Assembly and of all therein contained, and I take it for the best catechism that ever I yet saw, and the answers continued (that is, I suppose, read continuously) form a most excellent summary of the Christian faith and doctrine, and a fit test to try the orthodoxy of teachers themselves." Nay, he adds that, "for the innate worth of it, he prefers it to any of the

[1] For procedure of the Houses respecting it see *Minutes of Assembly*, p. 511.

writings of the Fathers, and that he takes the labours of the Assembly, and especially the confession and catechisms, as the best book next his Bible in his study." The sainted Leighton seems also to have had a high opinion of it, and admits that the thoughts we find in it on the awful subject of the divine decrees "are few, sober, clear, and certain." Principal Hill speaks with high commendation of the Catechism and the system of teaching it followed by the ministers of his day: "Considered as a system of divinity," he says, "this catechism is entitled to much admiration. It has nothing superfluous; the words are chosen with uncommon skill, and the answer to almost every question is a text on which a person versant in such subjects can easily enlarge, . . . and in the hands of an experienced, attentive examiner . . . the catechism may be made completely to answer the purpose of leading the people to the apprehension of Christian doctrine and of the extent of Christian duty."

The opinion of Dr. Schaff in our own day, if, as becomes a German, somewhat more guarded than Baxter's, is hardly less remarkable. He says: "The Shorter Catechism is one of the three typical catechisms of Protestantism which are likely to last to the end of time. It is fully equal to Luther's and to the Heidelberg Catechism in ability and influence; it far surpasses them in clearness and careful wording (or, as he elsewhere says, in brevity, terseness, and accuracy of definition), and is better adapted to the Scottish and Anglo-American mind; but it lacks their genial warmth, freshness, and child-like simplicity." Perhaps quite as noteworthy are the words he quotes from Carlyle, who, when testifying against modern materialism, thus expressed himself: "The

older I grow—and I now stand upon the brink of eternity —the more comes back to me the first sentence in the Catechism, which I learned when a child, and the fuller and deeper its meaning becomes: 'What is the chief end of man?—To glorify God and to enjoy him for ever.'"

BRIEF BIOGRAPHICAL NOTICES

of the Authors of the Catechisms here reprinted, and of some others who wrote Catechisms who were members of the Westminster Assembly or of its Committee on the Catechism.[1]

THE REV. EZEKIEL ROGERS.

Ezekiel Rogers, son of Richard and brother of Daniel Rogers, was born at Wethersfield, Essex, in 1590. He entered the University in his thirteenth year, and in his twentieth took his degrees in Arts. After being for six years domestic chaplain to Sir Francis Barrington, he was presented by him to the benefice of Rowley, in Yorkshire. His church was situated in the centre of a number of villages which supplied him with a large congregation, and many were brought to the knowledge of the truth as it is in Jesus, under his ministry. Brook tells us that "by the encouragement or connivance of Archbishop Matthews of York, the lectures or prophesyings, put down in the days of Queen Elizabeth, were again revived." These lectures were the means of diffusing the light of the Gospel into many dark corners of the land, particularly in Yorkshire. The ministers within a certain district held their monthly assemblies, when one or two of them preached, and others prayed, before a numerous and attentive congregration. Mr. Rogers took an active part in these exercises as long as the archbishop lived. From one of these public lectures, a vile accuser waited upon the archbishop, and charged one of the ministers with having prayed, "that God would shut the archbishop out of heaven." The worthy prelate, who had a keen sense of humour, instead of being offended, as the slanderer expected, only smiled, and said, "Those good men know well enough that if I were gone to heaven, their exercises would soon be put down." The

[1] These notices are compiled chiefly from Wood's *Athenæ Oxonienses*, Brook's *Lives of the Puritans*, Palmer's *Nonconformists' Memorial*, Reid's *Lives of the Westminster Divines*, Neal's *History*, Killen's *History of the Church in Ireland*, &c.

words of the good archbishop were, indeed, found true; for his head was no sooner laid in the dust than they were put down. Mr. Rogers, having preached at Rowley about thirty years, was silenced for nonconformity; but, as some kind of recompence, he was allowed the profits of his living for two years, and permitted to put another in his place. He made choice of one Mr. Bishop for his successor; who, for refusing to read publicly the censure passed upon Mr. Rogers, was himself presently "silenced." In 1638, having no prospect of restoration to the ministry in his own country, Mr. Rogers embarked, along with a number of his Yorkshire friends, at Hull, for New England. On arriving there he settled at a place which, after the name of his Yorkshire charge, he termed Rowley. At that place he continued his ministry for many years with great success. His conversation among his people was earnest and edifying. He took great pains in the religious instruction of the young—"he was a tree of knowledge from which even children might pluck and eat without harm." Nor was he forgetful of the need of the higher education in such a new and growing community, and before his death he was able to make such provision for it as should cause him to be held in lasting remembrance by the descendants of the New England colonists. His later years were clouded by many trials and sufferings. He died in 1660, in the seventieth year of his age. He left his library and other benefactions to Harvard College, and made provision for the support of a minister of the Gospel at Rowley. His catechism, entitled *The Chiefe Grounds of Christian Religion set down by way of Catechising*, was composed while its author was still on this side of the Atlantic, and probably ere he was suspended from his ministry in Yorkshire, for it purports to have been "gathered long since for the use of an honourable family." The only copies of it which I have seen are one in the British Museum and another in a volume of Puritan catechisms belonging to the library of the New College in Edinburgh. This last bears the date of 1642. As I have said elsewhere, it contains in miniature almost all that is in the Shorter Catechism of the Westminster Assembly. It is decidedly similar to it in plan and type of doctrine, though the verbal coincidences are by no means so numerous as in some of the other catechisms reprinted in this volume.

THE REV. JOHN BALL.

John Ball was born at Cassenton, in Oxfordshire, of humble parents. He entered Brasenose College in 1602, and took his degree in Arts in 1608. In 1610 he was ordained in London by an Irish bishop without the subscriptions then required in England, and was appointed minister at Whitmore, near Newcastle-under-Lyne. His stipend is said to have been but £10 a year, and he was obliged to eke out a scanty subsistence by teaching a school or acting as chaplain and tutor in a gentleman's family in the neighbourhood. He was a moderate Puritan, but opposed to separation from the Church; and in later life he wrote against the extreme views of some of his own party regarding the Liturgy and ceremonies of the Church. He suffered much for his nonconformity and "holding conventicles," as his preachings in private houses were termed; but he also experienced much kindness at the hands of Lady Bromley, a great patroness of the Nonconformists in that quarter. He was deeply versed in the Popish and Arminian controversies, felicitous in the explanation of difficult texts, and successful in comforting the distressed in conscience. "He excelled greatly in prayer, administering the sacraments, and conducting the exercises of family religion. He died on 20th October 1640, saying, 'I am going to heaven.'" Brook gives a full and laudatory account of him. Men of such diverse opinions as Antony Wood, Fuller, and Neale have supplied brief but very favourable notices of him; and Baxter, commenting, like the others, on his straitened income and high qualities of head and heart, says, "he deserved as high esteem and honour as the best bishop in England." His chief work, published during his lifetime, bore the title, *A Treatise of Faith, divided into two parts, the first showing the Nature, and the second the Life of Faith, etc.* It was long held in high esteem, and passed through two or three editions; a copy in my own possession belonged to the well-known Lady Glenorchy. Ball also, as has been mentioned above, published several treatises against the Separatists and the more extreme Puritans. But the most valuable of his writings, in a theological point of view, was that

published, after his death in 1645, by Mr. Simeon Ashe, and entitled, *A Treatise of the Covenant of Grace.* This treatise shows incontrovertibly that there was a fully developed "doctrine of the Covenants" taught in Britain before the time of the Westminster Assembly, and apparently more harmoniously accepted than that which soon after was promulgated by Cocceius, and gave rise to such bitter controversy in Holland. The recommendatory notice, prefixed to the book by Calamy, Reynolds, and other divines of the Assembly, makes reference to his catechism and the exposition thereof, so that, unquestionably, both of these were well known and esteemed by several of the leading members of the Assembly. His catechism, entitled *A Short Catechisme contayning the Principles of Religion,* had passed through twelve editions by 1628, and through thirty-four by 1653. It was translated into some foreign languages. William Seaman, M.D., son of Dr. Lazarus Seaman, who translated the Shorter Catechism of the Assembly into Hebrew, translated Ball's Catechism into Turkish. His larger catechism, entitled *A Short Treatise contayning all the principall Grounds of Christian Religion,* was at first a simple exposition of the several questions in his "short catechism;" but, after it had been passed through two or three editions, it also was digested into the form of questions and answers subordinate to those of the other work. This was done either by the author himself or by one of his collaborateurs, and the exposition in this form passed through several editions. A copy of it was discovered about Philadelphia in our own time, and a large sum was demanded for it by the fortunate possessor; but the book is not by any means a rare one, and does not usually command a large price in Britain.

ARCHBISHOP JAMES USSHER.

James Ussher was born in Dublin on 4th January 1580-1. His father was one of the clerks of Chancery. His uncle was Archbishop of Armagh. He is said to have been first taught to read by his aunts, who had been blind from their cradles, but had such tenacious memories that they could repeat almost any portion of the Scriptures. At eight years of age he was transferred to the grammar school, and profited greatly by the

instructions of the two able Scotchmen who had charge of it. At thirteen he passed to the University, and is said to have been the first who enrolled in the new institution. He prosecuted his studies there with great enthusiasm and success, distinguishing himself equally by his high talents and unremitting application. He devoted himself with special zest to the study of theology under the guidance of Travers, the well-known Puritan opponent of Hooker. "When a mere boy, Ussher was brought under deep religious impressions; and throughout life he maintained the character of a man of undoubted and consistent godliness. When but a youth of eighteen he ventured to encounter Henry Fitzsymonds, a learned Jesuit, in a public disputation on the questions debated between Romanists and Protestants. He acquitted himself with such dexterity and skill that, after two or three conferences, the Jesuit withdrew from the arena. This affair had probably some influence in shaping his future line of study; for, some time afterwards, he commenced a laborious examination of the works of the Christian Fathers. For eighteen years he was employed in this herculean task. Every day he devoted so many hours to the perusal of them, and he thus in the end became more profoundly acquainted with patristic literature than perhaps any other theologian of the seventeenth century." Nor was he less at home in the theology of the Reformation; and he had for his life-long correspondents the most eminent ministers of the French and Dutch Reformed Churches. Before he was admitted to the lowest office in the ministry he was permitted to preach on the Romish controversy in one of the Dublin cathedrals, in presence of the members of the Irish Government; and when only twenty-one years of age he was ordained deacon and priest on the same day. He became M.A. in 1600, B.D. in 1607, and D.D. in 1612. He received his first appointment from Archbishop Loftus, and in 1607 he was promoted to be Professor of Divinity, and in 1610 Provost of Trinity College, Dublin. In 1621 he was appointed by King James to the bishopric of Meath, and in 1625 to the archbishopric of Armagh. In 1615, when the first Irish Convocation met, and signalised itself by the adoption of detailed doctrinal articles, Ussher was the divine intrusted with the compilation of this important

symbol, which is a fair sample of his theology. "It consists of one hundred and four articles, divided into nineteen sections, and is thoroughly evangelical in its tone. It sets forth with great distinctness those views of the Divine decrees so lucidly propounded by Augustine and Calvin. It teaches that the Scriptures are able to instruct sufficiently in all points of doctrine and duty, and that we are justified by faith without our own works or deservings. It makes no mention of the three orders of bishops, priests, and deacons. It asserts that the Lord's Day is *wholly* to be dedicated unto the service of God, and that the Bishop of Rome is that man of sin foretold in the Holy Scriptures, whom the Lord shall consume with the breath of His mouth, and abolish with the brightness of His coming. This elaborate formulary, when adopted, was signed by Jones, Archbishop of Dublin; by the Prolocutor of the other House of the Clergy, in their names; and by the Lord-Depute Chichester, in name of the Sovereign." It is undoubtedly the main source from which the Westminster Confession is drawn.

When he became a bishop, Ussher "made it his business to reclaim those deluded people who had been bred up in the Roman Catholic religion from their infancy; for which end he began to converse more frequently and more familiarly with the gentry and nobility of that persuasion, as also with diverse of the inferior sort that dwelt near him, inviting them often to his house, and discoursing with them with great mildness of the chief tenets of their religion; by which gentle usage he was strangely successful in convincing many of them of their errors, and bringing them to the knowledge of the truth. . . . He listened with interest to the reports of the great revival under the Scottish ministers in Down and Antrim; . . . invited Blair to his house at Drogheda, treated him during his visit with marked kindness, obtained from him a minute account of his theological sentiments, and was gratified to find that his guest held identically his own views of the articles of the Christian Faith. He stated that he had been importuned to stretch forth his hand against them: he declared, though he would not for the world do that, he was afraid instruments would be found to undertake it; and he added that it would break his heart if their successful ministry in the north were interrupted." But

with all his noble qualities and immense learning, he was more of a scholar than an administrator and ecclesiastical leader, and for some years fell to a certain extent under the fascination of that singular little man, the Archbishop of Canterbury, who, with a narrower mind, a more superficial scholarship, and a far less healthy form of piety, had acquired the art of governing men, and bore in his busy brain the burden of all the Churches in Britain. After the fall of Laud, Ussher strove in vain to repair the mischief he had wrought, and to turn the thoughts of men towards peace and accommodation. He finally left Ireland in 1640, remained for two years in London, and then removed to Oxford. He left Oxford in 1645, and, after spending rather more than a year in Wales, he returned to London in June 1646, and was again appointed a member of the Assembly. Soon after he was chosen preacher at Lincoln's Inn, and continued to officiate there till his sight and strength failed him. During these years he found a home with the Countess of Peterborough, whose husband many years before he had been honoured to bring over to the Protestant faith. He died on 26th March 1656, and was honoured by the Protector with a public funeral.

The earliest editions of his two small catechisms which I have seen are those in the British Museum, published in 1645 and 1646; but they were composed by him in early life—probably like the *Body of Divinity*, which bears his name, while he was teaching theology in Dublin. But the catechisms were owned and revised by him in later life, while the larger treatise does not seem to have been owned by him save as a compilation which in early life he had made from the writings of others, who were then in repute as orthodox divines, and not as an accurate representation of his own matured opinions.

THE REV. WILLIAM TWISSE, D.D.

William Twisse, or Twiste, is said on his father's side to have been of German descent, but he was born at Speenham-Land, near Newbery, in Berkshire, in 1575. He was educated at Winchester School, and, like other Wykehamists, was transferred from it to New College, Oxford, where he became M.A., and a fellow in 1604. He then took orders, and prosecuted the study

of theology for a number of years, and is said to have assisted Sir John Savile in bringing out his edition of Bradwardine's great work, *De Causa Dei contra Pelagium*. In 1614 he took his doctor's degree, and went abroad as chaplain to the Princess Elizabeth, daughter of James VI. and wife of the Elector Palatine. He returned to England after a few years, and became vicar, or perpetual curate, of Newbery, his native parish. In 1626 he refused to read the proclamation regarding the *Book of Sports*, and wrote a treatise on the morality of the Fourth Commandment; but on account of his great eminence, and the esteem in which he was held by foreign Protestants, he was borne with, while others who followed a similar course were harshly treated. On the outbreak of the civil war he was urged by Prince Rupert, the son of Princess Elizabeth, to cast in his lot with the king; but he declined to do so, and his house and library in consequence were pillaged by the Royalist troops, and he had for safety to withdraw from his parish and seek shelter in London. He was put by the Committee on Plundered Ministers into the sequestrated rectory of St. Andrew's, Holborn. In 1643 he was named by the Parliament as a member, and appointed Prolocutor of the Westminster Assembly, and occasionally, at least in the debates on the English articles, he took part in the discussions of the Assembly. He did not come up to Baillie's idea of what the moderator of such an Assembly should be; but if vast learning, subtile speculative genius, and European fame could give claims to such an office, his were undoubted, and possibly in the matters for which Baillie blames him he only followed the traditions of the Prolocutor of the English Convocation, or of the Speaker of the English House of Commons. He belonged to the Supralapsarian school of Calvinists, and published several learned and voluminous works in Latin against the Arminians and Jesuits, which commanded the admiration of Bishop Hall. In several of the debates of the Assembly on the English articles he, like Gataker, evinced considerably more liberality than might have been expected from an adherent of so pronounced a school. His little catechism was first issued in 1633, apparently without his name, and of that edition there are copies in various public libraries. The only copy of the subsequent

edition bearing his name which I have seen is in the British Museum. It seems to have been very little consulted by the Committee on the Catechisms. The one or two answers in which there is any resemblance to that which was the fruit of these long labours will be found noted under the respective questions, pp. 23, 24, 26.

Twisse continued to officiate at Holborn, and occasionally at least to attend the Assembly at Westminster, till one day he fell down in the pulpit when preaching, and, after a lingering illness of nearly a year's duration, died in 1646. The deputation of the Assembly who visited him on his deathbed found him "in great straits,"—the allowance promised by the Parliament having been very irregularly paid to him, as also the income from his sequestration. His last words are said to have been—"Now I shall have leisure to follow my studies to all eternity." A public funeral was awarded him, and a place of sepulchre in Westminster Abbey; but at the Restoration his body, along with the bodies of several others, was dug up and cast into a pit in St. Margaret's Churchyard.

THE REV. JOHN WHITE.

John White was born at Staunton, near Woodstock, Oxfordshire, about Christmas, 1574. His father being a tenant of New College, and connected by descent with Hampshire, his son was sent first to Winchester School, and then from it to New College, Oxford. He rose to be a fellow in the college, and took his degree in Arts about 1597. About 1606 he was appointed rector of Trinity Church, Dorchester, where he laboured for many years with great fidelity and success. He became known as the patriarch of Dorchester, and had more authority with many than the bishop of the diocese; yea, according to Fuller, had "much influence both in Old and New England," having taken a very active part in the establishment of the colony of Massachusetts. In the course of his ministry he is said to have lectured once through the whole of the Scriptures and half way through them a second time. In the civil war he took the side of the Parliament, and when the dashing Prince Rupert came into those parts his Cavaliers were

allowed to plunder the rectory and carry off the rector's library. White thereupon removed to London, where he was made Master of the Savoy, and appointed a member of the Westminster Assembly and one of the assessors to its prolocutor. After Dr. Featley's expulsion from the Assembly, White was appointed to occupy his sequestrated rectory of Lambeth, and to enjoy the use of his library till his own should be restored. He was offered, but declined, the Mastership of New College, Oxford, and after the civil war was over he seems to have left the Assembly and returned to spend his last days at his beloved Dorchester. He was one of those who officiated at St. Margaret's, Westminster, on the memorable occasion when the Solemn League and Covenant was taken by the House of Commons, but he does not seem to have taken any very active part in the business of the Assembly. He was married to the sister of Dr. Burgess, his co-assessor, and he is said to have been the maternal great-grandfather of the Wesleys. His catechism, entitled *A Plaine and Familiar Exposition upon the Creed, X. Commandments, Lord's Prayer, and Sacraments, etc.*, passed through several editions, and, save in the introduction, is identical with that of Josias White, his elder brother, though probably this last was the copyist. Antony Wood says of him, "He was a person of great gravity and presence, and one of the most learned and moderate in the Assembly." Fuller says, "He was grave without moroseness, and would contribute his shot of facetiousness on any just occasion. By his wisdom the town of Dorchester was much enriched, knowledge causing piety, piety industry, and industry procuring plenty unto it."

THE REV. HENRY WILKINSON, B.D.

Henry Wilkinson, senior, was born in the vicarage at Halifax in 1566, and was probably therefore the oldest member of the Westminster Assembly. He entered Merton College, Oxford, of which his relative, Sir Henry Savile, was head, in 1581, and in due course took his degree in Arts, and was appointed to a fellowship. In 1597 he proceeded to the degree of B.D. In 1601 he became minister of Waddesdon, in Buckinghamshire, where he laboured with great zeal and fidelity for nearly

forty-six years. He was brought into trouble in 1640 on account of a sermon he preached before the University, and was suspended from his office; but he was released from this suspension by the Long Parliament, and soon after he was nominated by them as one of the members of the Assembly of Divines. As already mentioned, he was probably the oldest member, and he seems to have been by that time in failing health, as at least three several times it is recorded in the minutes that one of the brethren had been sent to visit him. Like White, he seems to have returned to his parish in the country in 1646-7, and he died at Waddesdon on 19th March 1647-8, and was interred in the chancel of his own church, leaving, according to the inscription on his tombstone, an "example of a most upright and holy life, and a reputation scarcely to be exceeded." He was the author of several discourses, and of a catechism which passed at least through four editions; the following is its title:—"*A Catechisme, contayning a short exposition of the points in the ordinary Catechisme, with proofes of the same out of Scripture, set forth for the use of such as desire to be catechised in the congregation of Wadsdon, in Buckinghamshire, or elsewhere, by Henry Wilkinson, Bachelor in Divinity.*" It treats first of the Ten Commandments, after that of the Apostles' Creed, and the Sacraments, and then of the Lord's Prayer. It says of God, "He is one Jehovah, infinite in power, wisdom, holiness, mercy, justice, goodness, eternity," etc. A long prayer is appended to the catechism, which concludes as follows:—"Let thy Sabbaths be our delight, let thy promises be our stay and comfort in these conflicting daies of sin. Lord, sanctifie us throughout, accomplish the good worke which thou hast begun in us, seale us up to the day of redemption, prepare us for thine everlasting kingdom: set thy hedge about us and al that we have, let not Sathan breake in upon us, let not us breake out from thee. Finally, let us so live in thy feare, that we may dye in thy favour; and, being faithfull unto death, we may receive the crowne of life by the merits and obedience of our Redeemer Jesus Christ; in whose name we further call upon thee as he himself hath taught us, *Our Father which art in Heaven*," etc.

THE REV. WILLIAM GOUGE, D.D.

William Gouge was born at Stratford-le-Bow, Middlesex, in 1575, and was educated partly at St. Paul's School, London, and partly at Eton College. He entered King's College, Cambridge, in 1595, where he studied with great diligence, and in due course became M.A., and was elected fellow of his college. He became B.D. in 1611, and D.D. in 1628. During the nine years he was in the college it is said that he never, when resident, was absent from morning prayers, and that he was wont to read fifteen chapters of the Scriptures daily, at three separates time, namely, morning, noon, and evening. He studied Hebrew under a Jewish rabbi, and taught it as well as logic and philosophy. In 1607 he was ordained, and in the following year was appointed to the church of St. Ann's, Blackfriars, London, which he held for nearly forty-six years, saying that he wished to go from Blackfriars to heaven. Besides other perferment, which he was offered but declined, was the Mastership of King's College, Cambridge. In 1621 he was imprisoned for nine weeks for republishing Finch's *Calling of the Jews*. In early life he drew up a catechism, which, after being privately circulated and surreptitiously published, was revised and given to the public by himself. It is entitled *A Short Catechisme, wherein are briefly handled the Fundamentall Principles of Christian Religion needfull to be learned of all Christians before they come to the Lord's Table*, and comprises a large and a short or abridged catechism, with prayers appended. It had reached the eighth edition by 1636. The Short Catechism only is reprinted in the following volume, along with the prayer in which its teaching is summed up, and in which is found in rudimentary form that definition of God which tradition attributes to the oldest or the youngest member of the Westminster Assembly. His definition of God as "a Spirit of infinite perfection" comes very near to that at first favoured by the Assembly (Note 3, p. xx), and by Palmer (Note 1, p. xxi).

Besides various volumes of sermons, which from time to time he gave to the public, he prepared for the press an exhaustive commentary on the Epistle to the Hebrews. This

comprised the substance of a thousand lectures delivered in his church, and was published by his son in 1655, in two vols., folio. He was appointed a member of the Westminster Assembly in 1643, and was a member of several important committees, especially of those intrusted with the preparation of the Confession of Faith and Catechisms. He occasionally took part in the debates of the Assembly, and in 1647 was chosen assessor in succession to Mr. Palmer. The same year he was appointed Prolocutor of the first Provincial Assembly of London. He died, in December 1653, in his seventy-ninth year. He was exemplary in the discharge of all ministerial duties, and was greatly respected and beloved. Wood says, "He was esteemed the father of the London Puritan ministers, a pious and learned preacher, and is often honourably mentioned by Voetius, Streso, and other foreign divines." Fuller enrols him among the worthies of King's College, and Granger affirms that he was so much beloved that none ever thought or spoke ill of him excepting those who were inclined to think or speak ill of religion itself. Archbishop Ussher is said occasionally to have attended on his ministry in the later years of his residence in London.

THE REV. HERBERT PALMER, B.D.,

Herbert Palmer, younger son of Sir Thomas Palmer, was born at Wingham, Kent, on 29th March 1601, and was early brought to the knowledge of the truth by a pious mother. He entered St. John's College, Cambridge, in 1615, became M.A. in 1622, and was chosen fellow and tutor of Queens' College in 1623. In the following year he was ordained, and in 1626 he was admitted as a minister or lecturer in St. Alphege Church, Canterbury. There he enjoyed the friendship of Delmé, the pastor of the French church, who, like himself, was afterwards to be a member of the Westminster Assembly. Being able to speak French fluently, he once or twice officiated for his friend. He is said to have been an "earnest, moving, and faithful preacher." About 1632 he was presented by Archbishop Laud to the vicarage of Ashwell, in Herts. In 1643 he was named as one of the members of the Westminster Assembly, and soon after was admitted minis-

ter, first of Duke's Place Church, London, and then of New Church, Westminster, and he was also appointed one of the morning lecturers in Westminster Abbey. He was small of stature and somewhat deformed. He was a ready and effective speaker, and took an active part in the proceedings of the Assembly and its committees. He belonged to the more moderate Presbyterian party, and it greatly grieved the heart of Baillie that in the debates on the divine right of ruling elders, even "learned, gracious, little Palmer" was unconvinced by the Scottish arguments. He was a member of the Committee on Accommodation, and is said to have drafted the papers on ordination in reply to the Independents, which were finally published in 1648. But his most important work in the Assembly, as already stated in the preceding Introduction, was in connection with the Committee on the Catechisms, over the deliberations of which he presided from the time of its first appointment till his death. Early in 1647 he was appointed assessor to the Prolocutor in room of White of Dorchester. In 1644 he was appointed Master of Queens' College, Cambridge, with the approval of the Assembly, but he seems still to have remained chiefly in London, and the few entries regarding him in the books of Queens' College merely record the fact that leave of absence was granted him that he might attend upon the business of the Assembly, and that John Wallis, the famous mathematician, was taken into the number of fellows on his recommendation. He died about the end of August 1647, after a brief illness. Granger says he was a man of uncommon learning, generosity, and politeness; Reid adds, "his conversation was holy and heavenly; he lived piously and died cheerfully." An interesting biography of him is preserved in manuscript in the British Museum, the most essential parts of which have been given to the public by Dr. Grosart, in the treatise in which he vindicates for him the authorship of the *Christian Paradoxes*, long attributed to Lord Bacon. Besides these and the catechism, of which the first part is reprinted in this volume, Palmer was the author of a work entitled *Memorials of Godliness and Christianity*, which passed through a number of editions. He was joint author with Dr. Cawdrey of an important work on the Sabbath question, bearing the title *Vindiciæ Sabbathi*.

Several of his sermons, preached before the Houses of Parliament, were also published, and among them one which brought on him the wrath of Milton by its denunciation of the poet's views on divorce and the liberty of unlicensed printing. His catechism, like so many others, was at first published anonymously, and it appears to have been printed at Cambridge, at the University Press, in 1640. Each of the principal questions and answers was first given in full, and then was broken down into a number of subordinate questions, each of which required as answer only *Yes* or *No*. The Assembly thought such a method might be profitably used by the catechiser in catechising, but would not be persuaded formally to set down the subordinate questions in the printed catechism. Still the first part of his treatise may be regarded as the basis of their first and uncompleted draft of a catechism as recorded in the *Minutes of the Assembly*, p. 281, etc. But even in that draft, and still more decidedly in the later ones, the more important doctrinal definitions are based much more on Ussher's and Ball's catechisms than on Palmer's.

THE REV. DANIEL CAWDREY.

Daniel Cawdrey was born about 1588-89, and was the son of an old Nonconformist minister. He was educated at the College of Peterhouse, Cambridge, and took his degree in Arts before leaving the University. Some time before 1624 he had been appointed minister of Little Ilford in Essex, and soon afterwards he was transferred to the parish of Great Billing, in Northamptonshire. This he continued to hold till he was ejected in 1662, and he appears about 1648 to have been also minister of St. Martin's-in-the-Fields, London. He died in October 1664, at Wellingborough. He was the author of several sermons preached on public occasions, and of treatises entitled *Superstitio Superstes*, *Vindiciæ Clavium*, *Inconsistency of Independency with Scripture and with itself;* and, as previously mentioned, he was joint author with Palmer of an important work on the Sabbath question. He was a member of the Assembly of Divines, who gave pretty regular attendance on its sittings, and took an active part in its debates and proceedings.

He was a member of the Committee on the Catechism, and had himself published a small catechism, as well as revised and edited a larger one drawn up by his father.

THE REV. THOMAS GATAKER, B.D.

Thomas Gataker was born in London in 1574. He was the son of the Rev. Thomas Gataker, of the family of Gatacre Hall, in Shropshire, in which the name had been continued from the days of Edward the Confessor. He entered St. John's College, Cambridge, in 1590, pursued his studies there with great ardour and success, and made special attainments both in Greek and Hebrew. He took his degrees in due course, and was elected Fellow of Sidney Sussex College in 1596. While there he was specially intimate with William Bedell, afterwards Bishop of Kilmore, and with him and some others "engaged in the pious and laudable work of preaching every Lord's Day in some of the surrounding villages." With Bedell, as well as with Ussher, he maintained correspondence in later life. On leaving the University he became chaplain to Sir William Cook, in London, and in 1601 he was appointed preacher to the Honourable Society of Lincoln's Inn. This office he held for ten years, and, against the remonstrances of his friends, gave it up, when appointed to Rotherhithe or Redriff, in Surrey, near London Bridge. He discharged his duties in this important parish with the greatest diligence and acceptance. He held a lecture weekly on Fridays, as well as preached on the Lord's Day. In 1603 he was promoted to the degree of B.D., but afterwards, for economical reasons, he refused to proceed to the degree of D.D. In 1620 he made the tour of Holland and Belgium. "As the modesty of his nature withheld him from printing anything till he was forty-five years of age, so by that time his judgment was so confirmed, and his learning supported by an almost incredible memory, that he constantly carried his point, and effectually baffled all the attempts to envelop again in darkness and obscurity any subject that he had once proposed to enlighten." One of his earliest treatises was of the *Nature and Use of Lots*, which was highly esteemed and passed through several editions. In 1643 he was chosen a member of the

Assembly of Divines, and at first he appears to have given pretty regular attendance on their discussions. He took a prominent part in the debates on Justification against Featley and others of the more narrowly orthodox school, and when a decided majority voted for their opinion, "his peaceable and pious spirit caused him to keep silence, and to refrain from publishing the treatise he had prepared on that subject grounded on Romans iii. 28." Baillie tells us he was flatly opposed to the Divine institution of the office of ruling elders. In 1644 he was offered the Mastership of Trinity College, Cambridge. But he declined that preferment, being content with his own pastoral charge, and more ambitious of doing good to others than of exalting himself. Hallam says that, after Archbishop Ussher, Gataker was the most learned divine then in England. He would have been satisfied with a moderate Episcopacy, but holding that bishops and presbyters, according to the New Testament, were the same, he ultimately submitted to Presbytery. He wrote various learned treatises against the Antinomians, for which he received the thanks of the Assembly. His book, *De Stylo Novi Testamenti*, was one of the first to maintain the view now universally accepted, that the New Testament is not written in classic Greek, but abounds in Hebraisms and Hellenisms. His edition of Marcus Antoninus was acknowledged to be one of the best, as it was one of the first, attempts to edit in a worthy form the works of the Stoic Emperor. A volume of his sermons was published in England, and a volume of his more learned works in Latin in Holland. His catechism, said to have been published in 1624, is very brief and simple, and does not seem to have been made use of in the composition of the Westminster Catechisms. His friend Simeon Ashe says, in his funeral sermon on Gataker—"To his care of feeding his flock in public very agreeable was his diligence to instruct his family in private. For on Friday night weekly he did expound after supper that *Short Catechisme* which he had published for the use of his parishioners, in which course he so laid forth the nature and attributes of God, the conditions of man entire and corrupt, the means of his fall and recovery, the nature of faith and repentance, with the doctrine of the sacraments, that his parlour was one of the best schools for a student of divinity."

THE REV. ANTONY TUCKNEY, D.D.

Antony Tuckney was born in 1599, at Kirkton, in Lincolnshire, where his father was vicar. In 1613 he entered Emmanuel College, Cambridge, became B.A. 1617, M.A. in 1620, B.D. in 1627, and D.D. in 1649. He was for several years previous to 1627, fellow and tutor of his college, and under his watchful care many were trained up who afterwards did great service in Church and State, and retained a grateful remembrance of their obligations to him. About 1628 he is said to have composed a catechism to be used in Emmanuel College Chapel. Soon after he left the University, and became assistant to Mr. John Cotton at Boston. On the removal of Cotton to New England, in 1633, he was appointed to succeed him in the ministry, and continued faithfully to labour there till the civil war broke out. At the commencement of the Long Parliament he and Palmer were appointed to represent the clergy of Lincoln in Convocation; and in 1643, he, like Palmer, was nominated a member of the Assembly of Divines. In that year he removed with his family to London, and resided mostly there till 1648, when he took up his abode at Cambridge. While resident in London he acted as minister of the sequestrated charge of St. Michael's Quern. In 1645 he was made Master of Emmanuel College, Cambridge, and in 1653 he was transferred to the Mastership of St. John's, on the promotion of his friend Dr. Arrowsmith to that of Trinity. Shortly afterwards he succeeded to the Regius Professorship of Divinity, which Arrowsmith resigned. Tuckney took an active part in the business of the Assembly, and was a member of the Committees on Accommodation "with the Independents," on the Confession of Faith, and on the Catechism. In the last of these, probably during the temporary absence of Palmer, he seems to have had chief charge for a time—first, while the exposition of the Ten Commandments was being digested into the shape in which we have it in the Larger Catechism, and again, during Palmer's last illness and after his death, when the Shorter Catechism was being finally revised. It is said by Brook and others that many of the answers in the Larger Catechism, and particularly in the part of

it specified above, were prepared by him, and "were continued for the most part in the very words which he brought in." This, however, must, at any rate, be taken with the qualification that he availed himself largely of the materials already provided to his hand in the treatises of Cartwright, Perkins, Ussher, etc., and only endeavoured to improve on these. He continued in his offices at Cambridge till the restoration of Charles II., "when a set of young men were so intoxicated with the return of the king, and flushed with warmer expectations as to forget the reverence and gratitude which was due to a venerable old man, and to turn upon the benefactor to whom most of them owed encouragement" in their studies, and several of them preferment. He was prevailed on, by the king and the Earl of Manchester, to resign his offices, and a pension of £100 a year out of their emoluments was promised to him. This was regularly paid by Dr. Gunning, who succeeded him both in his professorship and in the Mastership of St. John's. Tuckney died in 1669-70, "in a good old age and in good esteem," and was buried in St. Andrew's-under-Shaft, London. A volume of his sermons was published after his death; also his lectures and theses in Latin, and other treatises. Whichcote held him and Arrowsmith in very high esteem, and the historian of St. John's College says of them that their government was so good, and the discipline under them so strict and regular, that learning then flourished, and several of those great men were then trained who were to be ornaments of the following age, as Stillingfleet, Beveridge, Cave, etc. Whichcote says of him, "I have had you all along in very high esteem, and have borne you reverence beyond what you do or can imagine, having in me a living and quick sense of my first relation to you; and of all men alive I have least affected to differ from you or to call in question either what you have done, or said, or thought, but your judgment I have regarded with reverence and respect. I do not, I cannot, forget my first four years' education in the University under you, and I think I have principles by me I then received from you."

THE REV. JOHN ARROWSMITH, D.D.

JOHN ARROWSMITH was born at Gateshead, near Newcastle-on-Tyne, on 29th March 1602—*i.e.* the same year and day as Dr.

John Lightfoot. He was educated at St. John's College; became B.A. in 1619, B.D. in 1633, D.D. in 1647. He studied theology under the then Regius Professor—the celebrated Davenant—to whom in later life he acknowledged his great obligations, and whose moderate Calvinism he carefully followed. He was for some time fellow of Catherine Hall, and for several years afterwards he was minister of King's-Lynn, Norfolk. On being appointed a member of the Westminster Assembly he removed to London, where he obtained the sequestration of St. Martin's, Ironmonger Lane. He was highly esteemed by the divines of the Assembly, he took part in their debates on various occasions, and was a member of the Committees on the Confession of Faith and on the Catechisms. In 1644 he was, with the approval of the Assembly, appointed Master of St. John's College, Cambridge, and in 1651 Regius Professor of Divinity, and in 1653 was transferred from St. John's to Trinity. He died in 1689. Besides several sermons, two works of his are in print, viz., his *Tactica Sacra* and his *Armilla Sacra* or *Chain of Principles*, both of which are highly esteemed, as he himself was for his learning, piety, and moderation in these troublous times. Baillie speaks of him as "ane learned divyne, on whom the Assembly putt the wryting against the Antinomians." Dr. Whichcote, who speaks so highly of Tuckney, says of Arrowsmith—"A later acquaintance indeed, but my friend of choice, as a companion of my special delight; whom in my former years I have acquainted with all my heart, I have told him all my thoughts, and I have scarcely either spoken or thought better of a man in respect of the sweetness of his spirit and amiableness of his conversation."

THE REV. SAMUEL RUTHERFURD.

Samuel Rutherfurd was born at Nisbet, now in the parish of Crailing, in Teviotdale, about the year 1600, and entered Edinburgh University in 1617, where, four years later, he obtained his degree of M.A. Soon after he was chosen Regent of Humanity, but, on being charged with some irregularity, he demitted his office in 1625. Through the influence of Gordon of Kenmure, he was settled as pastor of Anwoth, on the Solway Firth, in 1627, without complying with Prelacy, or "giving any

engagement to the Bishop." There, according to M'Ward, his amanuensis, "he laboured night and day with great success, the whole country coming to him, and accounting themselves as his particular flock." Early in 1636, his first work, entitled *Exercitationes Apologeticæ pro Divina Gratia*, emanated from the Amsterdam press. For this book, in defence of the doctrine of Grace against Arminianism, he had to stand a three days' trial before the High Commission. Having declined their jurisdiction, and refused to give the prelates their titles, he was deposed from his charge, prohibited to exercise his ministry within Scotland, and enjoined to ward himself in Aberdeen during the king's pleasure. In that stronghold of Episcopacy and Absolutism he remained "six quarters of ane yeir"—spending his time in theological studies, and in writing many of those letters which have made him so famous. Thus, his enforced retirement became profitable to others as well as enjoyable to himself. His own words are—"I know, and am persuaded, it is for God's truth, and the honour of my King and royal Prince, Jesus, I now suffer; and howbeit this town is my prison, yet Christ hath made it my palace, a garden of pleasures, a field and orchard of delight." "But," he exclaims, "my silence on the Lord's Day keeps me from being exalted above measure." "Nothing out of heaven, next to Christ, is dearer to me than my ministry," and "woe is me if I preach not the Gospel."

He returned to Anwoth in the summer of 1638, soon after the National Covenant was renewed, and was a member of the famous Assembly held towards the close of that year in Glasgow. The city of Edinburgh applied to the Commission of Assembly to have him for one of their ministers, and at the same time St. Andrews University asked him as Professor of Divinity. Though more anxious far to remain in his obscure charge, with its scanty stipend, he was constrained, by the Assembly of 1639 confirming the proceedings of the Commission, to go to St. Andrews. But, at his urgent request, he was appointed to exercise his ministry in the city as well as to teach in the University, and he was inducted as a minister a few weeks after Mr. Robert Blair.

In his new sphere his hands were filled with work, but he lengthened his days by rising at three o'clock in the morning.

According to his faithful amanuensis, "God did so singularly second His servant's indefatigable pains, both in teaching in the schools, and preaching in the congregation, that it became forthwith a Lebanon, out of which were taken cedars for building the house of the Lord through the whole land. . . . He seemed to pray constantly, to preach constantly, to catechise constantly, to be still [*i.e.* continually] in visiting the sick, in exhorting from house to house, to teach as much in the schools, and spend as much time with the young men, as if he had been sequestered from all the world besides; and withal to write as much as if he had been constantly shut up in his closet."

Having been appointed one of the Scottish Commissioners to the Westminster Assembly, he took his seat among the divines on the 20th of November 1643, to "have a hand in laying the foundations for many generations, and building the waste places of Zion." "Had not God sent Mr. Henderson, Mr. Rutherfoord, and Mr. Gillespie among them," says Baillie, "I see not that ever they could have agreed to any settled government."

Rutherfurd took a prominent part in the debates, and did good service also with his pen. While in London he published several of his controversial works, and preached before both Houses of Parliament. The Confession of Faith, the Directory for Worship, the Form of Church Government, and Larger Catechism having been drawn up, the General Assembly, on the 24th of August 1647, allowed him to return; but he did not take his leave of the Westminster Assembly until the 9th of November, when the Shorter Catechism had passed the first reading. On his return to St. Andrews he was made Principal of St. Mary's College, and twice or thrice held the office of Rector of the University. At this time there was preaching in the parish four times every week; and from 1649 till Rutherfurd's death, he and James Wood seem to have preached in the churches and presided in the Session as often as Blair and Honeyman, who, more strictly speaking, were the ministers of the parish. In 1642 he procured an act of transportability, and unsuccessful attempts were made to translate him to Edinburgh University, and to the parish of Calder. And so highly was he regarded in Holland that he was offered the Chair of Divinity and Hebrew in the University of Harder-

wyck, and subsequently was elected successor to Dematius in the University of Utrecht, in 1651; but he thought too highly of the Church of Scotland to desert her in such troublous times. The last ten years of his life were perhaps the most trying. The Church he loved was rent by the unhappy controversy between the Resolutioners and Protesters. Many of his old friends took the former side, while he felt it his duty to cleave to the latter.

In 1660, Charles the Second was restored to the throne, and Presbytery, weakened by internal dissensions and betrayed by Sharp, was soon overthrown. Rutherfurd's *Lex Rex*, the principles of which are now acknowledged to underlie the British constitution, was burned at Edinburgh, London, and St. Andrews. Deprived of his chair in the University, and of his charge in the Church, he was confined to his house, and his stipend confiscated. Though evidently dying, he was cited to appear before Parliament on a charge of high treason. "But," Wodrow says, "he had a higher tribunal to appear before, where His Judge was his friend." In his illness he spoke much of the new name and the white stone given to God's children, and longed for a well-tuned harp to show forth Immanuel's praise. To four of his co-presbyters who came to see him, he said, "Dear brethren, do all for Him. Pray for Christ. Preach for Christ. Do all for Christ. Beware of men-pleasing." On the afternoon of the 28th of March 1661, he said, "This night will close the door, and fasten my anchor within the veil, and I shall go away in a sleep by five o'clock in the morning." The Celestial City seemed to dawn on his sight, as he rapturously exclaimed: "Glory, glory dwelleth in Immanuel's Land!" In the words of Howie of Lochgoin, "By five o'clock in the morning, as he himself foretold, it was said unto him, 'Come up hither;' . . . and the renowned eagle took its flight unto the mountains of spices."

Rutherfurd, who was twice married, was survived by a widow and one daughter. No stone seems to have marked his resting-place in St. Andrews burying-ground, until 1735, when the Cameronians laid a flat stone with a quaint inscription over his grave. About 1850 the inscription was renewed, and the stone repaired. It now stands on end, side by side with that which was then erected to the memory of Thomas Halyburton. In 1842, a

monument sixty feet high was raised to his memory on the top of Boreland Hill, in the parish of Anwoth. But he has left a monument, more enduring than either, in his *Letters*, which were written, not for publication, but out of the fulness of his heart, to his intimate friends. They have been translated into Dutch and German, and, having gone through more than thirty editions, are known everywhere, and, better still, are highly prized by very many exercised souls.

Lit.—Life, by Murray : Edin., 12mo, 1828 ; and by Dr. Andrew Thomson, in 1884. His works are :—*Exercitationes Apologeticæ pro Divina Gratia :* Amsterdam, 8vo, 1636 ; Franeker, 1651. *A Peaceable and Temperate Plea for Paul's Presbyterie in Scotland :* Lond., 4to, 1642. *Sermon before the House of Commons :* Lond., 4to, 1644. *The Due Right of Presbyteries:* Lond., 4to, 1644. *Lex Rex ; The Law and the Prince :* Lond., 4to, 1644, 1657. *Sermon before the House of Lords :* Lond., 4to, 1645. *The Tryal and Triumph of Faith :* Lond., 1645, both in 4to and a smaller size ; Lond., 1652 ; Edin., 1721 ; Glasg., 1743, 1827 ; and Edin., 1845. *The Divine Right of Church-government and Excommunication ;* to which is added *A brief tractate of Scandal :* Lond., 4to, 1646. *Christ dying and drawing Sinners to Himselfe :* Lond., 4to, 1647 ; Edin., 1727 ; Glasg., 8vo, 1803. *A Survey of the Spiritual Antichrist*, in two parts : Lond., 4to, 1648. *A Free Disputation against pretended Liberty of Conscience :* Lond., 4to, 1649, 1651. *The Last and Heavenly Speeches and Glorious Departure of John, Viscount Kenmuir :* Edin., 4to, 1649 ; 12mo, 1703 ; 18mo, 1827. *Disputatio Scholastica de Divina Providentia :* Edin., 4to, 1650. Editions are also said to have been published in 1649 and 1651. *The Covenant of Life Opened :* Edin., 4to, 1655. *A Survey of the Survey of that Summe of Church Discipline penned by Mr. Thomas Hooker :* Lond., 4to, 1658. *Influences of the Life of Grace :* Lond., 4to, 1659. *Joshua Redivivus, or Mr. Rutherford's Letters*, was first printed in 1664 ; Bonar's edition, with an appreciative sketch of his life, is by far the best : Edin., 8vo, 1863 ; 2 vols. *Examen Arminianismi :* Utrecht, 12mo, 1668. *The Power and Prevalency of Faith and Prayer :* 1713. *A Testimony to the work of Refor-*

mation, which he emitted a month before his death, was printed in 1739 and 1784. *A Collection of Valuable Sermons,* said to be from the notes of hearers, was printed in Glasgow in 1802, and, with additions, as *Communion Sermons* in 1876. A volume of *Quaint Sermons* was published in 1885. *Ane Catechisme conteining the soume of Christian Religion,* by Rutherfurd, is published for the first time in this Collection.[1]

Rutherfurd was the "saint of the Covenant," ever striving to quicken in others the same enrapturing views as those which possessed his own soul, of Him whom he deemed "chief among ten thousand thousands." But, as Mr. Taylor Innes has remarked in his able and appreciative sketch of him, "It looks sometimes as if there were two men in him. One was the man whom all know in his letters—ardent, aspiring, and unworldly . . . rapt into the continual contemplation of one unseen Face; finding his history in its changing aspect and his happiness in its returning smile. The other man was the intellectual gladiator, the rejoicing and remorseless logician, the divider of words, the distinguisher of thoughts, the hater of doubt and ambiguity, the scorner of compromise and concession, the incessant and determined disputant, the passionate admirer of sequence and system and order, in small things as in great,—in the corner of the corner of an argument, as in the mighty world outside with its orbits of the Church and of the State." "The two men—the two halves of the man—were never made into one effective whole. To the very last the scholasticism and the devotion, however closely intermixed, are never fused together; in Bacon's phrase, they are iron and clay—'they cleave, but they do not incorporate.'" Hence, perhaps, the unhappy quarrels of his earlier and later life in St. Andrews, not only with Sharp and Honeyman, who ultimately abandoned Presbyterianism, but also with Howie, who returned to his earlier convictions in 1637, and whom Henderson saved from his harsh treatment, as with Blair and Wood, who were for years his colleagues, and proved as faithful to Presbytery in 1660 as himself. If we must credit him with having penetrated into Sharp's true character sooner

[1] For the preceding part of this account of Rutherfurd, I am indebted to my esteemed friend, D. Hay Fleming, Esq., St. Andrews.

than his colleagues, we have yet to admit that Raitt, of Brechin, whom he would have taken into the College in place of Sharp, was only less unworthy of confidence, as he too changed with the times, and was made Principal of King's College, Aberdeen. His life in connection with the eventful times in which he lived has never yet been written with a full knowledge and investigation of sources still accessible, particularly the manuscript sources in the University, Kirk-Session, and Presbytery records of St. Andrews, though more than one interesting biography of him has recently been published. From the time of his settlement in Anwoth, Rutherfurd is said to have given special attention to catechising, both in his household and in his parish. The tradition as to Archbishop Ussher having visited him in disguise, and submitted to be catechised among the members of his household on the Saturday evening, if well founded, must be assigned to this period of his ministry. It may be that the first outlines of the catechism printed in the second part of this volume, were then drawn up, and that they may have been revised and expanded after his translation to St. Andrews in 1639, though it is most likely that they were not put into final shape till he went as a commissioner to the Westminster Assembly, and was engaged in suggesting materials for the catechisms of that Assembly. The account of the treatise given by one of his latest and most accomplished biographers is as follows :—" A sketch of a *Shorter Catechism* exists in MS., in the Library of the Edinburgh University, *in Rutherfurd's handwriting*, very much resembling the catechism as it now stands, from which it has been inferred that he had the principal hand in drawing it up for the Assembly." From the catechism, as here printed, it will be seen that the resemblance between Rutherfurd's draft and the Westminster Catechisms, either Shorter or Larger, is by no means so close as Dr. A. Bonar supposed either in plan or in language, and that, whatever help he may have given in details, the influence of Palmer, Tuckney, and Wallis is far more apparent than his. His catechism was meant to correspond, not to the Shorter, but to the Larger Catechism, as that of his friend Wyllie, which abridges his, was meant to correspond to the Shorter. Wyllie for a short time was his neighbour at Borgue, and seems to have kept up his friendship

with him in after years. His catechism is a very pithy abridgment and revision of Rutherfurd's. Blair's catechism is a mere fragment, written on the back of a letter apparently sent him from England, and I shall not lengthen out these notices by giving a biographical notice of him, much as I honour him for his faithful carriage in St. Andrews through these troublous times. The handwriting of the MS. of these catechisms the late Mr. David Laing believed to be that of Rutherfurd. The style, language, and contents of the first catechism, even had the external evidence been less conclusive, would have gone far to warrant us in ascribing it to him to whom we owe the *Letters*, and many of the quaint Scotch words and metaphors used in the one are found in the other. Yet evidence is not altogether wanting that, like the Westminster divines, he availed himself of pre-existing materials to some extent. Even the answer to the question, *Quho abuse the rest of Godis day?* (p. 232), which one would have been disposed to say was distinctively Rutherfurdian, is said to be found in approximate form in Bishop Andrews, and possibly may have come to him from a still older and quainter author. The particulars as to relative duties under the fifth commandment also closely resemble those given in some earlier Catechisms.

In my Baird Lectures (pp. 291, 292) I referred to a terse and brief st atement of Christian doctrine prepared by the Westminster divines, an d required by the English Parliament to be known by all who should be admitted to partake of the Lord's Supper. I said that this statement was well worth the attention of those now-a-days who desire a simpler one than is contained in the Assembly's Confession or Catechisms, and I pro mised to reprint it in the Appendix of that volume. Having omitted to do this, I have inserted at the close of the first part of the present vol ume one of several catechisms (Austin's) which embody it and also break it down into the form of question and answer.

APPENDIX A.

I subjoin a few specimens of the manuscript sources still accessible for illustration of the history of Blair and Rutherfurd.

1. *Excerpts from Records of Kirk-Session of St. Andrews.*

Tu. 8 Oct. [1639]. Mr. Andrew Auchinleck minister of Gods worde at Largo preached, being appoynted therunto be the presbyterie wednesday last for receiving of our Minister Mr. Robert Blair this day to the function of the Ministerie in this kirk and congregation quhilk after sermone was performit, he sitting at ane table befoir the pulpit according to the custome with the Magistrates, and specialls of this citie, the Maisteris of the colledges and principall gentlemen of the landwart, who all in signe of their willing acceptation and receiving him to the said function as representing the whole congregation, took him by the hand after some positions put furth to him by the said Mr. Andrew, namelie his willingness to accept and undergo the said charge, his faithfulnes, sinceritie and diligence thairin and uther poynts needfull y^{r}anent, q^{r}unto he willinglie granted, declareing his willing mynd with upholding hands before God and the congregation present. The whole people lykwyiss being posed on thair dutie and obedience to his doctrine and discipline in willing manner with great applause yieldit y^{r}unto with congratulations for God's mercie in his calling hither, qlk being done, followed the prayer, thanksgiving, and the blessing.

Tuesday 19 Nov^{r}. [1639]. . . Heirafter Mr. Samuell Rutherfurde being callit heir from the west countrie be the last General Assemblie holden at Ed^{nr} for being ane of the maisteris of the new Colledge to teach divinitie and lykwyiss coadjutor to the said Mr. Robert Blair in the function and charge of the Ministerie heir, was receivit heir this day be the congregation in maner abone written.

Nov^{r}. 24 [1642]. Mr. Andro Honeyman . . be gñall consent was admitted ane of the ministers of this city and received to the said function this day.

May 21 [1646]. No session, our minister Mr. James Wood being admittit, and the Presbytery being conveened in the session house.

Sep^{r}. 28 [1654]. No session this day, the ministers being some seeke and some at the provinciall.

1656 (p. 165). Ministers in this city at this time : Mr. Robert Blair, Mr. Samuell Rutherfuird, Mr. James Wood, and Mr. Andro Honyman.

Oct^{r}. 2 [1645]. Sonday next the late Directorie for worship in the kirk, concludit be the Devynes of Ingland, allowit be the Parliament there, and be our owne and General Assembly in Scotland to be used heirafter —Intimate and publicly red the whole heids and contents y^{r}of this day.

[1650]. Mr. Samuell Rutherfuird, Principall of the New College, and

ane of the ministers of this city, desired that he might have ane commodious seat for his wife in the kirk for convenient hearing of the Lord's word, qlk desire was thought reasonable, etc.

2. *Excerpts from Records of Presbytery.*

Sep. 14 [1642]. The qlk day y^r came a letter from Mr. Andro Honyman shewing y^t he was informed Mr. Samuell Rutherfuird was of purpose to make use of his act of transportabilitie that he [had] and had been asking libertie of ye session of St. Andrews so to doe, and yrfor wold be no meanes keepe y^t day appointed for his admission at St. Andros, and $y^r$for desired y^e delay yrof for a time till ye mater be further cleared qlk was granted. . . .

October 26. The Presbytery being informed of Mr. Samuell Rutherfuird his purpose to make use of y^t act of transportabilitie granted to him by ye late General Assemblie and y^t a presentation to y^e kirk of Calder is purchased for him which is to be befor ye Synod of Lothiane to be holden at Linlithgow on tuesday nixt, The Presbyterie have appointed y^r brother Mr. Andro to repaire thither against y^t tyme and declare to ye forsaid Synod ye great prejudice ye Kirk of Scotland may receive by his transportation, and to desire y^m earnestlie to joyne with us for retaineing ye said Mr. Samuell in his present charge at St. Andros.

Nov^r. 9. Compeired Mr. W^m. Dalgleish minister at Cramont with Mr. Andro Honyman shewing ye concurrence of ye Provinciall of Lothiane at our desire for reteining Mr. Samuell Rutherfuird in his present charge q^rupon both Presbyterie, Universitie, and towne did heartilie thank y^m for y^r care and diligence, and embraced ye said Mr. Samuell to abyde heir, qrunto he did aggrie.

May 3 [1643]. All ye members within ye Universitie, Masters and Students are appointed to subscryve ye Covenant againe and Mr. Samuel Rutherfuird Rector is appointed befor ye subscription $y^r$of to have some explication of q^t points in it may be difficile to those of younger years and meaner capacities.

Dec^r. 28. The Presbyterie received a letter from ye Comission of ye Assemblie desiring y^m to send out such ministers to ye armie as ye Comittee of estates and ye Colonell of ye Regiment sall desire and name. As also they received a letter from ye Comittee of estates desireing y^t for ye good of ye publick they wold appoint Mr. Robert Blair Minister of St. Andros to goe out with ye armie and attend the Erle of Lindsay his regiment. The towne of St. Andros desired ye Presbyterie to take to consideration ye greatnes of y^t charge, and so how hardlie he can be spared especiallie Mr. Samuell Rutherfuird one of y^r pastors being alreadie employed abroad for ye publicke as also ye abounding of witches daylie discovered among y^m, whose tryall will likely be much interrupted if he sall be removed. The said Mr. Robert himself did likewayes declare y^t he hes frequent habituall infirmities lying upon his bodie, all which and diverse other reasons being considdered ye Presbyterie declarit y^t they could not at this tyme enjoyne him to undergoe y^t charge, and a letter to be writen to ye Lord Chancellor signifieing so much.

Blair, however, was ultimately constrained to go, and remained for some months with the Scottish army in the North of England. The session-book records his return, under date July 18th 1644, immediately after the victory at Marston Moor, for which the following Lord's day was appointed as a day of thanksgiving.

Excerpts regarding Rutherfurd's Stipend.

Septr. 28th [1642]. Rutherfuird.

It was regrated by diverse brethren y^{t} as they were informed all y^{e} time Mr. Samuell Rutherfurd hes beene *Minister of St. Andrews* he hes never received anything for mainteinance of y^{e} Landward paroch y^{r}of. Some of y^{e} gentlemen q^{o} were present desired y^{e} mater to be tryed by y^{e} Presbyterie who is to blame. The Presbyterie did appoint Mr. David Monro, Mr. Arthur Myrton, Mr. James Wood, Scottiscraig and Kembok to try y^{e} mater, and y^{t} a letter be writen from y^{e} Presbyterie to such as are most unwilling to meitt with y^{m} and shew y^{r} reasons.

Octr. 12th [1642]. St. Andros and Rutherfuird.

Those q^{o} were appointed to meitt with y^{e} heritors and others of y^{e} Landward Parochin of St. Andrews, and to deale with y^{m} concerning y^{e} refounding to Mr. Samuell Rutherfurd of y^{t} part of his stipend which yet rests unpayed according to condition Declared they did meitt but none of those mett with y^{m}. They appointed yet to write to y^{m} to meitt with y^{m} at St. Andros on tuesday next for y^{t} effect.

Octr. 26th St. Andros.

Those appointed to meitt with y^{e} heritors in y^{e} Landward Paroch of St. Andros declared they had appointed Erlshall yonger and Lathones, Kinkell and Kynnaldie to use diligence y^{r}in.

Novr. 9th [1642]. Erlshall resyles.

Because Erlshall resyles in bearing burden or doing anything in y^{t} bussines of repaying y^{e} rest of Mr. Samuell Rutherfuird's promised mainteinance y^{t} sould be payed by y^{e} Landward Paroch of St. Andrews, Kinkell and Kynnadie undertakes to doe y^{t} part also.

July 17 [1644]. Rutherfuird.

Kynnadie being present, and ye P^{brie} desiring to know q^{t} diligence he with ye rest have used in collecting y^{t} which is due to Mr. Samuell Rutherfuird from ye Landward Paroch of St. Andros, shew y^{t} they were well advanced in laying downe a course for ye same, bot nothing collected except 42lb. 15s. which Kynnadie hes qrof he desires to be disburdened, which ye Presbyterie appoints ye clerk to receive and be comptable for ye same to ye said Mr. Samuell.

June 20th 1649. Commissioners to ye Generall Asslie.

The Presbyterie does nominate and appoint y^{e} right reverend Mr. Robert Blair and Mr. Samuell Rutherfuird *Ministers of St. Andros*, and Mr. Henrie Rymer Minister of Carnbie, and y^{e} right honorable The Laird of Scottiscraig y^{r} lawfull Commissioners to y^{e} ensewing Generall Assemblie to be holden at Ed^{r} y^{e} first Wedinsday of July next.

APPENDIX B.

I can find room for only one specimen of the close connection that may be traced between the Larger Catechism and the earlier manuals. I take that afforded by the general rules for the exposition of the commands. I subjoin these in the form and order in which they are first set down in the Minutes of the Assembly, as bringing out most fully their correspondences with the rules in earlier manuals, and especially that attributed to Ussher.

[2] That it is spiritual, and so reacheth the understanding, will, affections, and all other powers of the soul ; as well as words, works, and gestures.

1. That the law is perfect, and so bindeth every one to full conformity in the whole man unto the righteousness thereof, and unto sincere entire obedience for ever ; [so as to require the highest pitch of every duty, and to forbid the least degree of every sin.]

3. That [as] where a duty is commanded the contrary sin is forbidden, and where a sin is forbidden the contrary duty is commanded : [so where a promise is annexed, the contrary threatening is included ; and where a threatening is annexed, the contrary promise is included. [This was ultimately made No. 4, and the following inserted as 3 : That one and the same thing in divers respects is commanded or forbidden in several commandments.]

5. That what God forbids is at no time to be done ; what He commands is always our duty ; but not to be done at all times [and yet every particular duty not to be done at all times].

6. That under one sin or duty all of the same kind are forbidden or commanded, together with all the causes, means, occasions, and appearances thereof, and provocations thereunto.

7. That what is forbidden or commanded to ourselves, we are bound, according to our places, to endeavour that it may be avoided or performed by others.

8. That [in] what is commanded to others, we are bound, according to our places, to be helpful to them; and to take heed of partaking with others in what is forbidden to them.

PERKINS'S.

The true interpretation of the Decalogue must be according to these rules:

I. In the negative the affirmative must be understood: and in the affirmative the negative.

II. The negative bindeth at all times and to all times: and the affirmative bindeth at all times, but not to all times: and therefore negatives are of more force.

III. Under one vice expressly forbidden, are comprehended all of that kind; yea the least cause, occasion, or enticement thereto is forbidden. Evil thoughts are condemned as well as evil actions.

IV. The smallest sins are entitled with the same names that that sin is which is expressly forbidden in that commandment to which they appertain, as . . . hatred is named murder, and to look after a woman with a lusting eye is adultery.

V. We must understand every commandment of the law, so as that we annex this condition—*unless God command the contrary.* For God being an absolute Lord, and so above the law, may command that which His law forbiddeth: so He commanded Isaac to be offered, the Egyptians to be spoiled, the brazen serpent to be erected, which was a figure of Christ, etc.

ATTERSOLL'S CATECHISM.

Q. How is the law to be expounded? —*A.* According to the interpretation of the Scripture, which may be expressed in these rules:—

1. Where anything is forbidden, the contrary is commanded; and where anything is commanded, the contrary is forbidden.

2. Where any vice is forbidden, all of the same kind and nature are forbidden, and contrariwise.

3. The Law is spiritual, and reacheth the heart.

4. All occasions, allurements, and enticements to sin are forbidden; and, where any virtue is commanded, the means to further it are required.

5. All signs, tokens, and marks are forbidden, whereby sins may be known and manifested.

6. We are bound to further the observation of the commandments in others as well as in ourselves; otherwise we do make ourselves partakers of other men's sins.

Ussher's Body of Divinity.	Ball's Larger Catechism.
I. That the law is spiritual, reaching to the [understanding, will, and affections afterwards named] soul and all the powers thereof; and charging as well the hearts and thoughts as the outward man.	1. That the law is spiritual, binding the soul and conscience to entire obedience.
II. That the law is perfect, not only binding the soul, but also the whole soul, to discharge all the several functions of her faculties perfectly. . . . So, in condemning evil, it condemneth all evil; and in commanding good, it commandeth all good, charging man to practise the good and refuse the evil perfectly.	2. The meaning of the precepts is to be drawn from the main scope and end thereof. [Under No. 5 below is the following: *Q.* Is one and the same thing commanded in divers precepts?—*A.* In divers, yea, in all the commandments one and the same duty may in diverse respects be commanded, and the same sin may be forbidden.]
III. That in every commandment there is a borrowed speech, whereby more is commanded and forbidden than is named.	3. The commandment which forbiddeth a sin commandeth the contrary duty; and the commandment which requireth a duty forbiddeth the contrary sin.
1. Whatsoever the law commandeth, it forbiddeth the contrary; and whatsoever it forbiddeth, it commandeth the contrary. So where any duty is enjoined, as in the affirmative commandments, there we must understand the contrary sin to be forbidden: and where any sin is forbidden, as in the negative, there must we know the contrary duty is required.	4. Under one vice expressly forbidden, all of the same kind, and that necessarily depend thereon, as also the least cause, occasion, or enticement thereto, are likewise forbidden.
2. Whatsoever the law commandeth or forbiddeth in one kind, it commandeth or forbiddeth all of the same kind, and all the degrees thereof, etc.	5. Under one duty expressed, all of the like nature are comprehended, as all means, effects, and whatsoever is necessarily required for the performance of that duty.
3. Whatsoever the law commandeth or forbiddeth, it commandeth or forbiddeth the causes thereof, and all the means whereby that thing is done or brought to pass. So that with the thing forbidden, or the duty enjoined, all occasions, or provocations, or furtherances thereto, are consequently condemned or required.	6. Where the more honourable person is expressed, as the man, let the woman understand that the precept concerneth her. 7. Where the duty of one man standing in relation to another is taught, there is taught the duty of all standing in the like relation one unto another.

APPENDIX C.

EDITIONS OF THE CATECHISMS

OF THE WESTMINSTER ASSEMBLY.

Extracted (*but with additions inserted*) *from* Dr Schaff's "*Creeds of Christendom*," vol. i. pp. 783, 784.]

The Humble | advice | of the | Assembly | of | Divines, | now by authority of Parliament | sitting at Westminster ; | concerning | a larger catechism : | presented by them lately to both Houses | of Parliament. | Printed at London, 4to, Oct. 1647—8vo, also 1647. Reprinted at Edinburgh, same year, 4to, by Evan Tyler, printer to the King's most excellent Majestie. These editions are all without proofs.

The Humble | advice | of the | Assembly | of | Divines, | now by authority of *Parliament* | sitting at Westminster, | concerning | *A larger Catechism ;* | presented by them lately to both Houses | of Parliament. | *With the proofs thereof out of the Scriptures.* | 4°, London, 1648.

The Humble | advice | of the | Assembly | of | Divines, | now by authority of Parliament | sitting at Westminster ; | concerning | a Shorter Catechism : | presented by them lately to both Houses | of Parliament. | Printed at London, 4to, Nov. 1647. 8vo, 1647. Reprinted at Edinburgh, 4°, same year. These editions are all without proofs.

The Humble | advice | of the | Assembly | of | Divines, | now by authority of *Parliament* | sitting at Westminster, | concerning | A Shorter Catechism ; | presented by them lately to both Houses | of Parliament. | *With the proofs thereof out of the Scriptures.* 4°, London 1648.

Other early London editions bear date 1648, 1650, 1654, 1660, 1680, 1688.

The Shorter Catechism was also repeatedly printed at London under the following title :—*The Grounds and Principles of Religion*, contained in *A Shorter Catechism :* (according to the advice of the Assembly of Divines sitting at Westminster). To be used throughout the kingdom of England and Dominion of Wales. There was also published in 12mo, London 1670, an Abridgment of the Assembly's Shorter Catechism, fitted for the use of the weakest capacities and memories.

These Catechisms have been translated into many languages, especially the Shorter. A Latin version of both appeared, together with the Latin version of the Confession, at Cambridge in 1656, was reprinted there in 1659, and several times subsequently, at Edinburgh and Glasgow. A

Greek version of the Shorter Catechism, along with the Latin, by John Harmer, Regius Professor of Greek in Oxford, was published at London in 1660. A Hebrew version, by William Seaman, M.D., was published at London in 1689. It was also translated into German, Dutch, and Turkish. In our own day it has been translated by Dr. Robert Young into Hebrew, Syriac, Samaritan, Greek, Latin, French, Spanish, Portuguese, Italian, German, Dutch, and Gaelic, and into Hebrew and Syriac by Rev. H. S. M'Kee. The American missionaries at Beyrout have translated it into Arabic, and the late Rev. William Charteris of Smyrna translated it into modern Greek. The Catechisms are generally printed in editions of the Confession of Faith, and the separate editions of them during the past two centuries in Britain and America are almost innumerable.

EXPOSITIONS OF THE CATECHISMS.

(*Also from "Creeds of Christendom," with additions.*)

John Wallis, D.D., Professor at Oxford (b. 1616, d. 1703): *A brief and easie explanation of the Shorter Catechism*, presented by the Assembly of Divines at Westminster to both Houses of Parliament, and by them approved. Wherein the meanest capacities may in a speedy and easie way be brought to understand the Principles of Religion. In imitation of the Catechism, formerly published by Mr. Herbert Palmer, B.D., and late Master of Queen's Colledge. London, 1657. 10th edition, Dublin, 1702.

Joseph Alleine (b.1633, d. 1668): A most familiar explanation of the Assemblies Shorter Catechism. London.

Thomas Lye (Minister in London, d. 1684): *An explanation of the Shorter Catechism.* London, 1676.

Hugh Binning (d. 1653, Professor of Moral Philosophy, Glasgow): *The common principles of the Christian religion. . . . A practical catechism*, 1671.

Thomas Vincent (Minister in London, d. 1671): *An explanation of the Assembly's Shorter Catechism.* London, 1708; Edinburgh, 1799; Presbyterian Board of Publication, Philadelphia.

Thomas Watson (Minister in London, d. 1690): *A body of practical divinity, consisting of above* 176 *sermons on the Shorter Catechism.* 5th edition, Glasgow, 1797; London, 1807; Glasgow, 1838; New York, 1836.

John Flavel (b. 1627, d. 1691): *Exposition of the Catechism*, 1692. In his *Whole Works*, 2 vols. fol., 1701, 7th edition, Edinburgh, 1762; and in 6 vols., London, 1820.

Thomas Doolittle (d. 1707): *A complete Body of Divinity.* London, 1723.

Thomas Ridgley (b. 1667, d. 1734): *A Body of Divinity. . . .* Being the substance of *Lectures on the Assembly's Larger Catechism.* London,

1731-33, 2 vols. fol.; an edition in 4 vols. 8vo, 1814; Edinburgh, 1845, 2 vols. 8vo, New York, 1855.

Samuel Willard (b. 1640, d. 1707): *A Body of Divinity in* 250 *lectures on the Assembly's Catechism.* 1 vol. fol., Boston, 1726.

Thomas Boston (Minister of Ettrick, b. 1676, d. 1732): *Illustration of the Doctrines of the Christian Religion upon the plan of the Shorter Catechism.*

John Willison (Minister of Dundee from 1718 to 1750): *An example of plain catechising upon the Assembly's Shorter Catechism.* Edinburgh, 1737; 2d edition, Glasgow, 1764.

Fisher's Catechism: *The Westminster Assembly's Shorter Catechism explained*, by way of question and answer. *By some Ministers of the Gospel.* The authors are Ralph Erskine (d. 1752); Ebenezer Erskine (d. 1754); and James Fisher (d. Sept. 28, 1775, Secession Minister at Greyfriars, Glasgow). Fisher prepared the second part alone, and issued the third edition, Glasgow, 1753. Hence the whole work is called by his name. 14th edition, Edinburgh, 1800; 17th edition, Glasgow, 1813; also by the Board of Publication, Philadelphia.

James Fisher: *The Shorter Catechism in verse.*

John Brown (Minister at Haddington from 1751 to 1787): *Easy explication of the Assembly's Shorter Catechism.* 8th edition, Edinburgh, 1812; 9th edition, Montrose, 1822.

James Gall: *Key to the Shorter Catechism.* Edinburgh.

Henry Belfrage, (d. 1835): *A practical exposition of the Assembly's Shorter Catechism, exhibiting a system of theology in a popular form.* Edinburgh, 2d edition, 1834, 2 vols.

Alex. Mair (d. 1751): *A brief explication of the Assembly's Shorter Catechism.* New edition, Montrose, 1837.

Alex. Smith Paterson: *A concise system of theology: being the Shorter Catechism analysed and explained.* Edinburgh, 1841; 2d edition, 1844.

Eliza Smith: *Chapters on the Shorter Catechism.* Edinburgh.

Ashbel Green, D.D. (President of Princeton College from 1812 to 1822; d. 1848): *Lectures on the Shorter Catechism.* Philadelphia, 1841, 2 vols., Presbyterian Board of Publication.

Jonathan Cross: *Illustrations of the Shorter Catechism. Proof-texts, exposition, and anecdotes.* 2 vols. 18mo. Presbyterian Board of Publication.

Edwin Hall, D.D.: *The Shorter Catechism of the Westminster Assembly*, with *Analysis and Scripture proofs.* Presbyterian Board of Publication.

James R. Boyd, D.D.: The Westminster Shorter Catechism; with analysis, proofs, explanations, and illustrative anecdotes. 18mo. Presbyterian Board of Publication.

The Bellefonte series of Tracts on the answers to the Shorter Catechism, written by numerous Presbyterian ministers, and edited by the Rev. Wm. T. Wylie, Bellefonte, Pa., 1875.

The Shorter Catechism, by Rev. Alex. Whyte, D.D., Free St. George's Church, Edinburgh, being one of Clark's series of Bible Handbooks.

LIST OF CATECHISMS EXAMINED BY ME IN VARIOUS LIBRARIES.

IN LIBRARY OF BRITISH MUSEUM.

A short Catechism, containing the principles of religion, very profitable for all sorts of people—*the Four-and-thirtieth Impression. London*, 1653 (Ball's Smaller Catechism).

A short Treatise containing all the principal grounds of Christian religion, very profitable for all men, especially for all householders, by way of questions and answers, etc.—*the Seventh Impression. London*, 1629 (Ball's Larger Catechism). Exposition not broken up into questions.

Same Treatise—*Tenth Impression. London*, 1635. Exposition still without subordinate questions.

Same Treatise—*Thirteenth Impression. London*, 1650. After the original title follow the words: "Whereunto were added several questions by the Rev. author's own pen to clear the exposition, as you may perceive by the epistle to the reader." This epistle, by his friend Ashe, further informs us that "the questions which the Rev. author with his own pen put into the margin of the Book, to clear the exposition for the benefit of some private friends, are now, upon the request of many, both ministers and others (who have experienced the profit hereof), published for more common use. The Catechism as now printed remains the self-same for substance, without addition or diminution, and there is no more change in the phrase of words than necessity compelled, that there might be an harmonious suitableness betwixt the questions and answers." Mr. Thomas Langley is mentioned as being one of them "who concurred at least with the worthy author in the first publishing of this Catechism."

Same Treatise—*Fourteenth Impression. London*, 1670.

An abridgment and modification of Ball's Shorter Catechism appears to have been published in 1659, a copy of which is to be found in E. 1845.

A Briefe Catecheticall Exposition of Christian Doctrine, divided into foure Catechismes, Comprizing the doctrine of the I. Two Sacraments, II. Lord's Prayer, III. Ten Commandments, IV. and theCreed. *London*, 1633. A later edition (*A Short Catechisme for the Simpler Sort*, by Thos. Gattaker, B.D. *London*, 1624. Press-mark, 4474 bb. 33), has the name of Dr. Twisse.

An endeavour of making the principles of Christian Religion, viz., The Creed, the Ten Commandments, the Lord's Prayer, and the Sacraments, plain and easie, etc. etc., printed by Roger Daniel, printer to the University of Cambridge, 1640.

This is the first edition of Palmer's Catechism, but does not bear the author's name. The copy in the British Museum purports to have been gifted by Sir Peter Wentworth to Elizabeth Hancocke.

The Humble Advice of the Assembly of Divines now by authority of Parliament sitting at Westminster, concerning—I. A Confession of Faith, II. A Larger Catechism, III. A Shorter Catechism, presented by them lately to both Houses of Parliament. Printed at London, and reprinted at Edinbrough, MDCXLVIII. E. 417.

The Grounds and Principles of Religion, contained in a Shorter Catechism (according to the advice of the Assembly of Divines sitting at Westminster), to be used throughout the Kingdom of England and Dominion of Wales. London. Printed in the year 1678, $\frac{3505}{3}$ C.

Another edition with same title bears date 1705, another 1707.

A Christian Exercise, containing an easie entrance into the principles of Religion, and the chiefest points of our Salvation in Christ, with a direction for all Christians unto the service of God, by W. Horne. *London.*

The Demands of Holy Scripture, with answeres to the same, etc., made by T. Becon. *London*, 1577.

The Catechisme, etc., newly translated out of Latin and Dutch (Heidelberg Catechism). *London*, 1578.

A Catechisme and plain instruction for children which prepare themselves to communicate in the Holy Supper, yielding therein openly a reason of their faith according to the order of the French Church at London. Written in French by Monsieur Fountaine, minister of the same church there, and lately translated into English by T. W. *London*, 1579. It has at the end an "Advertisement we are accustomed to give the Saturday going before the Supper at the prayers, to the end that every one may prepare himself as he ought to the worthy communicating and partaking thereof."

The Foundation of Christian Religion, gathered into six Principles. And it is to be learned of ignorant people that they may be fit to heare sermons with profit, and receive the Lord's Supper with comfort. Psalm 119. 30. *London*, 1595. One of the earliest editions of Perkins' Catechism, whose name is signed at end of Preface.

The Good Old Way, or Perkins' improved, in a plain exposition and sound application of those depths of divinity briefly comprised in his six principles by that late painfull and faithfull minister of the gospel, Charles Broxolme in Darbyshire. *London*, 1653.

A Learned and Excellent Treatise containing all the principal grounds of Christian Religion, set down by way of conference in a most plain and familiar manner. Written first in French by Master Mathew Virell, after translated into Latin, and now turned into English for the use of our countrymen. The second impression, corrected and amended. *London*, 1594.

The Principles or the Patterne of Wholesome Words, containing a collection of such truths as are of necessity to be believed unto salvation, separated out of the body of all theologie made evident by infallible and plaine proofes of Scriptures, and withall the several uses such principles should be put to are abundantly showed. A project much desired, and

of singular use for all sorts of Christians, by N. Byfield, Preacher of God's Word at Isleworth in Middlesex. The fifth edition, corrected and amended. *London*, 1634. Sixth edition, 1637.

The Summe of the Principles, or A Collection of those Principles of Religion which are set down in the little treatise called the Principles or Patterne of wholesome words, where they are at large explained, proved, and applied. *London*, 1634. This is generally printed with the other.

Its introductory address to the Christian reader is signed *Adoniram Byfield*. The treatise consists of twenty-three sections: 1, of the Scriptures; 2, of God; 3, of Creation; 4, of Providence; 5, of Man in the state of innocency; 6, of Man in the state of corruption, and of his fall; 7, of Sinne; 8, of the Punishment of Sinne; 9, of Man in the state of grace and election; 10, of Redemption in Christ and of His person; 11, of the Human Nature of Christ; 12, of Christ the Mediator; 13, of the Prophetical Office of Christ; 14, of His Priestly Office, and of His obedience to the law; 15, of the Expiation of Sinne; 16, of the Intercession of Christ; 17, of the Kingly Office of Christ; 18, of the Church; 19, of Justification; 20, of Sanctification; 21, of Man in his Estate of Glory and of his resurrection; 22, of the Last Judgment; 23, of the glory of Heaven. In plan it resembles first part of Catechism.

The Plaine Man's Pathway to Heaven, wherein every man may clearly see whether he shall be saved or damned, set forth dialoguewise for the better understanding of the simple, by Arth. Dent, Preacher of the Word of God at South Shooberry, Essex. The eighteenth impression, corrected and amended, with a table of all the principal matters, and three prayers necessary to be used in private families. *London*, 1622.

A Pastime for Parents, or a Recreation to pass away the time, containing the most principall grounds of Christian Religion, by Arthur Dent, Preacher of the word of God at South Shooberry in Essex. *London*, 1609.

1. The Principles of Christian Religion summarily set down according to the Word of God together with a brief epittomie of the bodie of divinitie, by James Ussher, Bishop of Armagh. *London*, 1645.

2. A Briefe Methode of Christian Religion with more particular declaration of some particular heads of doctrine which for more plainnesse sake were shortly touched in the former Summe, by James Ussher, Bishop of Armagh. *London*, 1646.

A Patterne of Catechisticall Doctrine wherein many profitable questions touching Christian Religion are handled, and the whole Decalogue succinctly and judiciously expounded, with additions. *London*, 1641. Generally attributed to Bishop Andrewes, but an old hand in manuscript in the British Museum copy attributes it to Ussher.

E. 1185. The Two Covenants from Sinai and Sion drawn up catechetically and plainly, Together with a brief appendix directed about the use of the New Covenant in a practical way. Published for the benefit especially of the inhabitants of Eastham by Samuel Slater. *London*, 1644. The other catechisms in the volume are given on p. lxxxi.

A Practical Catechism, of purpose framed for the help of such as desire to enjoy more sweet and intimate soul communion with Christ in that sacred ordinance of his own Supper, by Samuel Austin, an unworthy minister of Jesus Christ. *London*, 1647.

A Short Catechisme, being a brief instruction of the ignorant before the receiving of the Sacrament of the Lord's Supper by Mr. Obadiah Sedgwick. *London*.

The Grounds of Divinitie plainly discovering the mysteries of Christian Religion, propounded in questions and answers substantially proved by Scriptures expounded faithfully according to the writings of the best Divines, and evidently applied by profitable uses, corrected and enlarged by Elnathan Parr, Minister of the Word. Eighth edition. *London*, 1636.

A Briefe Methode of Catechising wherein are handled those foure points, etc. The same points are also contracted, and a form of examining communicants added. The sixteenth edition penned and amended by the author. *London*, 1610.

A Book of Christian Questions and Answeres, wherein are set forth the chiefe points of Christian Religion, a worke right necessarie and profitable for all such as shall have to deale with the captious quarrellings of the wrangling adversaries of God's trueth. *London*, anno 1581. Appended to the Catechism is the "Ladder to Thrifte," some steps of which are :—

1. To take thy calling thankfully and shunne the path to beggery.
2. To grudge in youth no drudgerie to come by knowledge perfectly.
28. To bear thy crosses patiently for worldly things are slippery.
31. To pray to God continually to aid thee 'gainst thine enemie.
32. To spend the Sabbath holily and help the poore in miserie, etc.

These be the steppes unfeinedly to climbe to thrifte by husbandrie.

A Briefe Catechisme so necessary and easie to be learned even by the simple sort that whosoever cannot or will not attaine to the same is not to be accounted a good Christian, much lesse to be admitted to the Supper of the Lorde. *London*, 1582.

Briefe Principles of Religion for the exercise of youth, done by Christopher Watson. *London*, 1581.

A Little Catechism, that is to say, a short instruction touching Christian Religion, set forth by Theodorus Beza, Minister of the Church of God at Geneva. It is said at the end to have been imprinted at London by Hugh Singleton, dwelling at Creed Lane, at the Sign of Gylden Tunn nere unto Ludgate *cum privilegio* Anno 1578. Another edition in 1579.

A Preparation unto the waie of lyfe with a direction unto the right use of the Lorde's Supper, gathered by William Hopkinson, Preacher of the Word of God. Imprinted at *London*, 1583.

A Catechisme with a prayer annexed meete for all Christian families. Imprinted at *London* by Ch. B. for H. S.

A Catechisme containing the summe of Christian Religion, giving a

most excellent light to all those that seek the pathway to salvation. Newlie set forth by G. G. (George Gyffard), Preacher of God's Word at Malden, Essex. *London*, 1583.

A Short Catechisme for Householders with prayers to the same adjoyning. Hereunto are added under the answer unto every question the proofs of the Scripture for every point of said Catechisme, gathered by John Stockwood, Schoolmaster of Tunbridge. *London*, 1583.

Short Questions and Answeares, etc., Dawson. *London*, 1584. Its first question and answer are "Wherefore hath God made, sanctified, and preserved you? *A.* To seek his glory, Romans xi. 30."

Certain Short Questions and Answeres, very profitable and necessary for all young children, and such as are desirous to be instructed in the principles of the Christian Faithe. Imprinted at *London*, 1584.

An Abridgment of the former treatise for the help of such as are desirous "to learn by heart the chief principles of Christian Religion."

Certaine Necessarie Instructions meet to be taught the yonger sort before they come to be partakers of the Holy Communion. To this is appended Certaine Articles very necessarie to be knowen of all yong schollers of Christe's School. The first is, "that the end of our creation is to glorify God."

The Ground of Christianity, composed in a dialogue between Paul and Titus, containing all the principall poyntes of our Salvation in Christ. *London*, 1584. The first question and answer are, "What is the chiefest duety of a Christian man in this life? The chiefest duety of man, and not of man onely, but of all the creatures in the world in their nature, is to set forth the glory of God."

A Short Summe of the whole Catechism, wherein the question is propounded and answered in few words for the greater ease of the common people and children. *London*, Waldegrave, 1584. (Second Edition of Craig's Catechism. The first was printed in 1581.)

A Brief and Short Catechism, necessary for all them that would be Christians indeed to be able to understand and answer to. The preface to the reader is signed by Thomas Sparks. To the question, "To what end hath he made man?" the answer is returned, "To the setting forth of his own glorie, and that man should serve him."

A Short and Fruitfull Treatise of the benefit and necessitie of catechising, that is, of instructing the youth and ignorant persons in the principles and grounds of Christian Religion. Hereunto is added, at the latter end of the preface, a brief method of catechising, etc., gathered, corrected, and now once again augmented by R. C. (Cawdrey). *London*, 1604. The following is appended:—

"Seven Observations which every Christian ought to labour to have the reverent preparation of themselves to the reading and hearing of in the Word of God, by R. C. 1. Wisdome to understand it, James i. 5; 1 Kings iii. 9; 2 Chron. i. 10. 2. Diligence to continue, 2 Tim. iii. 14; 1 Tim. iv. 16; John viii. 31, 32. 3. Preparation for the manner of reading, Eccles. iv. 17. 4. Meditation and conference for

the better keeping of the matter, Deut. vi. 6, 7, etc. 5. Faith to believe it, Heb. iv. 2; Jude ver. 20, 21. 6. Obedience to practise it, 1 Sam. xv. 22, 23; Jer. vii. 23. 7. Prayer for a blessing upon it, Matt. xxi. 22; Mark xi. 24; James i. 5."

The English Catechisme explained, or a Commentarie on the Short Catechisme, set forth in the Book of Common Prayer, wherein divers necessary questions touching Christian faith are inserted, modern controversies handled, doubts resolved, and many cases of conscience cleared. Profitable for ministers in their churches, for schoolmasters in their schooles, and for householders in their families, whereunto is added an antidote against Poperie, by John Mayer, D.D., 4th edition. *London*, 1630.

E. 1186.—1. The Soldiers' Catechism, for soldiers of the Parliament's Army, teaching them their calling was lawful, and they should be Christian as well as courageous soldiers.

2. A Catechisme for children in yeares and children in understanding, chiefly intended for their instruction in the family. *London*, 1644.

3. The Kernell of Christianity, etc., by Mr. Francis Peck, Pastor at Hartford. *London*, 1644.

4. The New Catechism according to the form of the Kirk of Scotland, etc., as reprinted in Pt. II.

5. The Independent's Catechism, by John Bernard, philo-presbyter. *London*, 1645.

6. The Parliament's Rules and Directions concerning Sacramental Knowledge, etc., as reprinted in Pt. I.

7. The Cavalier's Catechism and Confession of his Faith. *London*, 1646-7.

8. A New Catechism commanded to be set forth for the instruction of all those who still affect a reading ministry and the Common Prayer. *London*, 1646-7.

9. Milk for Babes drawn out of the breasts of both Testaments, chiefly for the spiritual nourishment of Boston babes in either England; but may be of like use for any children, by John Cotton, B.D., and Teacher of the Church of Boston, New England. *London*, 1646.

10. A Short Catechism, holding forth and explaining the first principles of the Oracles of God. *London*, 1646. Seems to follow the *Six Principles of Perkins*, but shortens both questions and answers.

11. Children's Bread, or a Briefe Forme of Christian Doctrine necessarie for the instruction of such as are ignorant, and for the edification of such as have attained some measure of knowledge, by Tho. Woolfall, Minister of the Gospel, and Pastor of Staunton, in Northumberland. *London*, 1646.

12. A Catechism of several heads of Christian Religion, etc., by Dorothy Burch, Stroud, Kent. *London*, 1646.

13. A Short Catechism for examination of Communicants, etc. Like No. 6, modelled on Parliament's Ordinance. *London*, 1646.

14. Parliament's New and Perfect Catechism, fit and necessary to be

known and practised by every old Christian and loyal subject. 1647. Political and Satirical.

15. Another edition of Cotton's Catechism, No. 9. *London*, 1648.

E. 1185.—1. A New Catechisme, etc., written by William Good, Minister at Denton in Norfolk (one of the added members of the Westminster Assembly). *London*, 1644. Like Larger Catechism, explains what communicant must do before receiving the Communion, what after he has received, and what at the time of receiving.

2. A Short Catechisme composed according to the rules and directions of the Parliament, etc., by J. B., Minister at Bradford in Somerset.

[For No. 3 see p. lxxvii.]

4. A Short Catechisme for the instruction of the inhabitants of S. M., for the better preparation for the Sacrament of the Lord's Supper. *London*, 1645.

5. Soldiers' Catechism.

6. Another copy of Good's *New Catechisme.*

7. A Catechism for the Times.

8. The Anabaptist's Catechism.

9, 10, 11. Catechisms founded on the Rules and Directions contained in the Ordinance of Parliament. No. 9 contains the following questions and answers:—*Q.* "What is faith? *A.* A grace whereby we receive Christ as our perfect Saviour, and rest upon him alone for salvation. *Q.* What is the special use of Baptism? *A.* To ingraft us into Christ." *Q.* What is the special use of the Lord's Supper? *A.* 1. To make us remember Christ's death; 2. To make us grow in grace."

The Worthy Communicant, whereunto is added a Dialogue between a Minister and a private Christian, by Jeremiah Dyke. *London*, 1645.

Christianæ Catecheseos, Sciographia, etc. Autore Reverendo et Clarissimo viro D. Gulielmo Amesio, S.S.T. Doctore, etc. Amstelodami, 1635.

A Helpe to True Happiness, or a briefe and learned exposition of the maine and fundamentall points of Christian Religion, by Mr. Paul Bayne. *London*, 1618. (My copy of this treatise bears the autograph of Jeremiah Burrowes.)

Στοιχείωσις eloquiorum Dei sive Methodus Religionis Christianæ, by John Adamson, Principal of University of Edinburgh. *Edinburgh*, 1637.

A Catechism of Christian Religion . . . for the use of the Kirke of Edinburgh. *Edinburgh*, 1615. Translation of Heidelberg Catechism, appended to Hart's Psalm-book.

The Key of Saving Knowledge, wherein the Principles of Christian Religion are unfolded, by George Walker, B.D. *London*, 1641.

IN LIBRARY OF QUEENS' COLLEGE, CAMBRIDGE.

The Doctrine of the Bible, or Rules of Discipline breafly gathered through the whole course of Scripture, by way of questions and answers, newly corrected and amended. *London, Brewster and Reid*, 1633.

A Brieviate of Saving Knowledge, or the Principles of Christian

Religion methodically digested into short questions and answers, purposely composed and published for the use and benefit of such as have good desires but weak memories, by J. B. (John Brinsley). *London*, 1643.

A Short Catechisme necessary to be learned by all such as come to the Holy Communion, according to the late Ordinance of Parliament. . . . Humbly commended by the author for uniformity's sake to all the Churches of England, by J. Mayer, D.D. *London*, 1646.

A Short Sum of Christianity, delivered by way of Catechism by that Rev. and famous divine, William Whitaker, Dr. in Divinity. *London*, 1630. It contains the following questions and answers:—*Q.* What is the only thing whereunto all our endeavours ought to be directed? *A.* To seek everlasting felicity or salvation in this life, that we may fully enjoy it in the life to come. *Q.* What is salvation? *A.* Perfect happiness of soul and body for ever. *Q.* How may we know wherein this consists? *A.* By the Scriptures. *Q.* What be the Scriptures? *A.* The writings of the apostles and prophets inspired of God, containing a rule of life, to be used of all men, whereby they may be made wise unto salvation. . . . *Q.* What of God as he is in himself? *A.* That he is a spirit, infinite, eternal, present everywhere, knowing all things, most just, most merciful, omnipotent." Whitaker had the very highest reputation as a learned and orthodox theologian. In early life he had translated Nowell's Catechism into Greek, and if his own Catechism was not published till 1630, in all probability it circulated about Cambridge either in MS. or privately printed at a considerably earlier date, and may have led Perkins, Preston, Tuckney, and others, when College tutors, to draw up similar manuals.

IN LIBRARY OF EMMANUEL COLLEGE, CAMBRIDGE.

A Short Catechism for householders with prayers to the same adjoining, by W. Jaggard. 1620.

The Foundations of Christian Religion gathered into six principles, etc. Perkins, *London*, 1618.

A Brief Method of Catechising, etc., by St. Egerton. The 31st edition, newly perused and amended by the author. *London*, 1621.

A Short and Briefe Summe of Saving Knowledge, etc., by A[lexander] R[ichardson]. *London*, 1621.

Milke for Babes, or a North Countrey Catechisme, made plain and easie to the capacity of the simplest, with household prayers for families and graces for children. The 4th impression, corrected and enlarged by the author, William Crashaw, B.D., and Preacher of the Word of God at Whitechapell. *London*, 1622.

Short Questions and Answeares, etc. *London*, Dawson, 1581, and again, 1622.

The Tree of Good and Evil, or a profitable and familiar exposition of the Commandments, by Thomas Granger, Preacher of God's Word. *London*, 1616.

An edition of Ball's Short Catechism bearing the date 1616.

A Brief Summe of Christian Religion, or of things most necessary for a Christian's knowledge, practice, and comfort; composed by Thomas Greaves, a Minister of the Gospel, "Simplex breve plenum ut simplicitas audientium consulat rusticitati, brevitas memoriæ, plenitudo doctrinæ." Augustinus, *London*, 1656.

3. A Pastime for Parents, etc., by Arthur Dent, etc. *London*, 1609.

Short Grounds of Catechism, by W. Ward of Guysborough, Yorkshire. *Cambridge*, 1627.

This Library also contains copies of Wilkinson's Catechisme, 3d edition, and of Horn's Brief Instructions for Children. *London*, 1654.

IN UNIVERSITY LIBRARY, CAMBRIDGE.

A Practical Catechism, or a view of those principall truths of the Word which most directly tend to life and godliness, the 2d edition enlarged, by D. R., B.D. *London*, 1633.

This Library contains also copies of Jaggard's Short Catechism for Householders, 1614; and of Egerton's Brief Method of Catechising, 22d edition, 1615; and of Short Questions and Answeares. Dawson, *London*, 1614.

IN TRINITY COLLEGE LIBRARY, CAMBRIDGE.

A Cathechisme conteining the summe of Christian Religion, giving a most excellent light to all those that seek to enter the pathway to salvation, newly set forth by G. G. (George Gyffard). *London*, 1583.

A Fourme of Catechising in True Religion, consisting in questions and answers with observations thereon for the further declaration and use of the same. Dawson & Bishop, 1581. At the end of the dedication is the name of W. Wood at Middleton Cheinay.

Certayne Short Questions and Answeres very profitable and necessary for yong children and such as are desirous to be instructed in the principles of the Christian Fayth. Middleton and Man, 1580.

A Shorte and Fruitfull Treatise of the profite and necessitie of catechising, that is, of instructing the youth and ignorant persons in the principles and grounds of Christian Religion, by Robert Caudrey, one of the ministers and preachers of the Word of God in the County of Rutland. *London*, 1580. At the end of Caudrey's Treatise is a copy of the injunction of the High Commissioners, headed by Grindal, Archbishop of Canterbury, and bearing the date of 1576, "that no youth be admitted to the Lord's table, or to be married, or to be godfather or godmother for any child except they can answer the Little Catechism *with additions*."

A Brief and Short Catechisme necessarie for all them that would be Christians indeed to be able to understand and to answer unto. Newberie, *London.* The address to the Christian reader is signed by Tho. Sparke.

The Cathechisme or Manner how to instruct and teach children and others in the Christian faith, etc., newly translated out of Latin and Dutch into English (Heidelberg Catechism). *London*, 1578.

A Fruitfull Treatise of Baptisme and the Lord's Supper: of the use and effect of them; of the worthie and unworthie receivers of the same supper; very necessarie for all such as are to be admitted to the Lorde's table. Wogran, *London.*

This Library also contains copies of Gee's Grounds of Christianity, and of Craig's Short Sum of Whole Catechism. All the foregoing are included in the volume bearing the press-mark C 5.25. In C 24.20 there is a Short Catechisme, holding forth and explaining the first principles of the oracles of God, apparently founded on that of Perkins, and bearing the date of 1646.

IN THE BODLEIAN LIBRARY, OXFORD.

S. 302, S. Molineux—contains the following catechisms :—

1. Bernard's Catechism. *London*, 1632.

2. The Necessity and Antiquity of Catechising, by J. F. *London*, 1617.

3. The Principles of the true Christian Religion briefly selected out of manie good bookes. First reade and then judge. *London*, 1590. The preface is signed by Switherne Butterfield. The treatise expounds the Creed, Ten Commandments, Lord's Prayer, and Sacraments, but not in the form of question and answer.

4. A Short and plain Tractate of the Lord's Supper grounded upon 1 Corinthians xi. 23, by William More, Minister of God's Word. *London*, 1645.

5. A Brief Dialogue concerning preparation for the worthy receiving of the Lord's Supper, taken for the most part out of the sermons of Dodd and Cleaver touching that subject. *London*, 1633.

6. Maine's Catechism Abridged, or the ABC enlarged, with many necessary questions fitted into it for the benefit of all that desire to teach or learn it effectually, etc. 7th edition. *London*, 1639.

7. A Pill to purge out Popery, etc. *London*, 1624.

8. Contemplations for the institution of children in the Christian Religion, collected and published by John Carpenter.

9. A Short Catechism, very necessary for the plain understanding of the principal points of Christian Religion meet to be practised of all Christians before they be admitted to the Lord's Supper. Richard Cox, *London*, 1620.

10. A Short Catechism for householders. *London*, 1624.

This catechism begins: *Q.* What should be the chief desire and endeavour of every Christian in this life? *A.* To seek the glory of God

and to obtain happiness and salvation of his own soul. *Q.* How may we obtain that? *A.* By keeping covenant with God, etc.

11. A Brief and necessary Catechism concerning the principall points of Christian Religion, written for the good of all such as seek after Consolation in Christ, by R. C. *London*, 1602.

12. A Brief Catechism of Christian Religion compressed into a short volume containing in it four little books: the first treateth of Sacraments in general, the second of Baptism, the third of Circumcision, the fourth of the Lord's Supper, collected out of divers places of Scripture, very necessary for all that desire to know the sacraments and the benefits that we receive by them. *London*, 1581.

Th. Sc. 17. BS.—1. The Rules and Directions of the Ordinance of Parliament concerning suspension from the Lord's Supper in case of ignorance, resolved into a Short Catechism. *London*, 1648.

2. A Scripture Catechism, very useful in these times for advancing truth, suppressing error, settling present controversies, vindicating the Covenanted Reformation. *London*, 1646.

3. Scripture Security for Conscience, reconciling the safety of truth with the safety of persons by an honest counterplot to keep off the execution of an expected Ordinance. It is a defence of the Ordinance against heresies and blasphemies, turning its provisions into a Catechism, and backing them with Scripture.

4. Children's Bread, or A Brief Form of Christian Doctrine, necessary for the instruction of such as are ignorant, and for the edification of such as have attained some measure of knowledge, by Tho. Woolfall, Staunton, Northumberland. *London*, 1646.

5. A Catechisme in brief questions and answers, containing such things as are to be known or had by all such as would partake of the Sacrament of the Lord's Supper with comfort, by John Geree, sometime minister of the Word in Tewxbury, now pastor of St. Faith's. *London*, 1647.

6. A Catechism for Children in years, and children in understanding, etc. the second impression, by J. S. of Tenby. *London*, 1650.

7. The Principles of the Doctrine of Christ unfolded in two short Catechisms, etc., for the use of the congregation of Fordham in Essex, by John Owen, pastor thereof. 1645.

8. The Chief Grounds of Christian Religion set down by way of catechising, etc., by Ezekiel Rogers. *London*, 1648.

9. The Enlargement of a former Catechism which contained in briefe the grounds and principles of Christian Religion. That shewed what we ought to believe, this upon what ground we ought so to believe, both which are necessary in the faith of every Christian, gathered at the first and since enlarged by D. V., etc. *London*, 1641.

10. A Catechism of Christians, to help them in the right understanding of their Christian obligation by baptism, by Richard Hunt, M.A., sometime Fellow of Emmanuel College in Cambridge. *London*, 1649.

11. Short Principles of Religion. *London*, 1644.

12. A Scripture Enquiry or help for the memory in duties of Piety, by T. B[elke]. *London*, 1642.

13. The Main Points of Church Government and Discipline, etc., by Chr[istopher] Love. *London*, 1649.

14. The Kernell of Christianity, containing a short yet full summe of our Communion with Christ, by Fr. Peck, M.A. and pastor of Hartford. *London*, 1646.

S°P. 270. Th.—1. The Summe of Christian religion comprehended in six principal questions, serving for the instruction of the simpler sort, etc. *London*, 1617.

2. The Principles of Christian religion breefly set down in questions and answers, very necessary and profitable for all persons before they be admitted to the Lord's Supper, by William Attersol. *London*, 1635.

3. The Householder's help for domesticall discipline, or A familiar conference of household instruction and correction fit for the godly government of Christian families, dedicated to all religious householders, by R. R., Minister of God's Word. *London*, 1615.

4. Directions for the worthy receiving of the Lord's Supper, with some few questions to the same purpose, by Robert Jenison, B.D., at Newcastle-upon-Tyne. *London*, 1624.

5. A Briefe Dialogue concerning preparation for the worthy receiving of the Lord's Supper, etc. *London*, 1627. Earlier edition of Catechism in S. 302.

6. Winter Evening's Communication with young novices in religion, or Questions and Answers about certain chief grounds of Christian Religion, wherein every answer rightly understood hath the force of an oracle of God, by John Carter, preacher of God's Word. *Cambridge*, 1628.

7. A Catechism contayning a short exposition of the points in the ordinary Catechism, etc.—being 2d edition of Wilkinson's Catechism. *London*, 1624.

8. The Principal Grounds of Christian Religion briefly and plainly propounded—Byfield's Manual. *London*, 1625.

9. A Brief and Necessary Catechism, with a short instruction for all that do receive the Holy Communion, by R. Jones. *London*.

10. A Catechisme composed according to the order of the Catechism of the Common Prayer Booke, etc., by M. N[icholls], B.D., P.P. 2d edition. *London*, 1631.

11. A Brief and Necessary Catechism concerning the principal points of our Christian Religion. Written for the good of all such as seek after consolation in Christ, by R. C., etc. *London*, 1602.

12. Certain Briefe Questions and Answers concerning the chief poynts of Christian Religion gathered for the use of the young people of the parish of S. Andrewes, Eastcheap, and may serve generally for all places, by N. A. *London*. Along with various graces and prayers, it contains the Confession adopted by Knox's congregation at Geneva.

13. A Briefe Exposition of the Principles of Christian Religion gathered out of the Holy Scriptures for the benefit of all that are desirous to heare

sermons and to receive the Sacraments with comfort, by R. Webb. *London*, 1617.

14. A Short Summe of the whole Catechism wherein the question is propounded and answered for the greater ease of the common people and children of St. Saverie's (Saviour's) in Southwarke, first gathered by Mr. Thomas Ratcliffe, Minister of God's Word in S. S. Southwarke. *London*, 1619. (The title is almost or altogether identical with that of Craig's Catechism, Edinburgh, 1581.) 8° m. 18S, contains Twisse, Palmer, Bernard, Gouge, Ball, etc.

Art. Bs, besides Hieron's and Burton's Catechisms and Gardiner's Confession and Catechism for Householders, contains also—

A Breefe Explanation of the Common Catechism distinguished into three parts : 1, of the privileges ; 2, of the duties of a Christian ; 3, of the Holy Sacraments, the pledges and bonds both of the one and the other, by R^d. Allein, pastor of Ditchart in Somersetshire. 2d edition, *London*, 1631.

The Sweet Milke of Christian Doctrine in a plain and natural method by question and answer for their better understanding for whom it is chiefly written. *London*, 1617. The Epistle to the inhabitants and people of Leigh, Essex, is signed by John Syme. The three first questions and answers are similiar in purport to those in the Shorter Catechism.

Th. 8vo, C. 170.—The Elements of the Beginning of the Oracles of God containing the whole grounds of Christian Religion in a Short Catechism for yong children and a larger method of catechising, etc. *London*, 1619.

Th. 8vo, m. 56. Motives to Godly knowledge, with a brief instruction very necessary to be learned and understood of every one before he be admitted to partake of the Sacrament of the Lord's Supper, also a sweet comfort for a Christian being tempted. *London*, 1613.

Spirituall Food and Physicke, viz., Milke for the yonger, Meat for the stronger. The Substance of Divinity, And a pill to purge out Popery. The 4th edition, corrected and enlarged by the author, John Mico, preacher of God's Word in Exeter. *London*, n.d.

IN LAMBETH LIBRARY, LONDON.

Χριστιανισμοῦ Στοιχείωσις, probably Whitaker's Greek translation of Nowell's Catechism published in London by John Day, 1578.

The Humble Advice of the Assemblie of Divines now by authority of Parliament sitting at Westminster concerning A Shorter Catechism with the Poofs (*sic*) thereof out of the Scriptures presented by them lately to both Houses of Parliament. John Streaton, *London*.

A Light from Christ leading unto Christ by the star of his word, or A Divine Directory to self-examination, the better to prepare for a trial and approbation of knowledge and their graces in such as by the minister and elders are to be admitted into a Reformed Church Communion to partake of soul-cherishing virtue from Christ at the Lord's table ; profitable for persons and families in private, or congregations in public ;

by Immanuel Bourne, M.A., of Asheover, in the County of Darby, Preacher of the Gospel to the congregation of St. Sepulchre's Church, London. The 2d edition, Wright, *London*, 1647. This treatise contains both a large and shorter Catechism. It defines God as "a spirit infinite in all perfections," gives prominence to the Covenants, and defines faith as "a special grace of God by which a man or woman is enabled to receive Christ as he is held forth in the promise of the gospel and to rest upon him alone for salvation." It enumerates as benefits bestowed by Christ on his people: 1. Election; 2. Redemption; 3. Effectual Vocation; 4. Free Justification; 5. Sanctification; 6. Adoption; 7. Spirit's presence and work. The Library also contains a copy of Alsted's Latin Catechism, of date MDCXXII.

In K12.52, prefixed to Culverwell's Treatise of Faith, are Questions and Answers upon a small tract written by Mr. Ezekiel Culverwell, touching the way to a blessed state in this life. The following are specimens of these questions and answers:—"*Q.* What is the estate of drowsie professors? *A.* A little grace they have but mixed with grosse failings. *Q.* What is the estate of such as have more life of faith? *A.* They endeavour to walk every way unrebukably. *Q.* May such an estate be enjoyed in this life? *A.* Yea, doubtless, after divers measures according to the grace which they have received. *Q.* By what means may such a blessed state be enjoyed? *A.* By an often and plentiful feeding upon Christ. *Q.* Why by feeding upon Christ? *A.* Because of his fulness we receive grace for grace," etc. It bears the date of 1648. In G15.80, besides several catechisms, there is a treatise on the Sacrament by John Prime, which defines a Sacrament as "a sensible sign to the eyes, instituted of God to be continued in His church for the further assurance and increase of spiritual graces." The same Library contains a copy of the Italian Catechism of Bernardino Ochino of Sienna, and two treatises of Martinius of Bremen *De Universâ Doctrinâ Christianâ.*

IN SION COLLEGE LIBRARY, LONDON WALL.

1. A Treatise of Christian Religion on the whole body and substance of Divinity by T. C. (Thomas Cartwright). *London*, 1616.

2. The Same Contracted into a Brief Catechisme. *London*, 1616. This last was also published separately without the author's name or initials. A copy of such an edition I have in my library, appended to Knighte's "Exposition of the Ten Commandments."

IN SCOTTISH LIBRARIES.

The following are bound together in a volume kindly lent me from the Library of the University of Edinburgh, viz.:—1. Joshua's Resolution for the Well-Ordering of his Household, a twofold Catechisme, one short, the other more large, etc., by Richard Bernard, pastor at Batcombe, in

Somersetshire (*London*, 1625); 2. A Catechisme, conteyning summarely the chief points of Christian Religion, made dialogue-wise by brief questions and short answers, written by Patrick Galloway, and by him used in the family of the Scottish noblemen at Newcastle (*London*, 1588); 3. A Short Catechisme, summarily comprising the principal points of Christian Faith, somewhat corrected and augmented by James Balmford, minister, etc., 6th edition (*London*, 1610); 4. A Short Catechisme, wherein are briefly handled the fundamental principles of Christian Religion, needfull to be learned of all Christians before they be admitted to the Lord's Table, 8th edition, by William Gouge (*London*, 1636); 5. Points of Instruction for the Ignorant, with an Examination before our comming to the Lord's Table, etc., by Robert Horn (*London*, 1613); 6. The Doctrine of the Beginning of Christ; short for memory, plain for capacity, delivered almost in the express words of the text by Samuel Hieron, minister of the Gospell (*London*, 1632); 7. A Brief and Necessarie Catechisme, with a short instruction for all that doe receive the Holy Communion, set forth by Richard Jones, schoolmaster at Cardiffe (*London*); 8. An Helpe for Young People, preparing them for the worthy receiving of the Lord's Supper, by W. L., B.D. (*London*, 1640); 9. Short Questions and Answeares, conteining the summe of Christian Religion, newly enlarged with the testimonies of Scripture, etc., by Robert Openshaw (*London*, 1633); 10. A Compendious Forme and Summe of Christian Doctrine, called the testimonie of a true faith, etc., by Christopher Shutte, M.A. (*London*, 1637); 11. The Summe of Christian Religion comprehended in sixe principal questions serving for instruction of the simpler sorts, etc., by John Sprint (*London*, 1607).

The following, contained in a volume kindly lent me from the Library of the New College, Edinburgh, are all of them framed on the Calvinistic system, and embody with more or less fulness the doctrine of the Covenants as set forth in the Westminster standards, viz.:—1. Short grounds of Catechism delivered by way of question and answer, etc., by William Ward, minister of the Word at Guysbrough, in Cleaveland, within Yorkshire (*Cambridge*, 1627); 2. Milk for Babes and Meat for Men, or principles necessary to be known and learned of such as would know Christ here or be known of him hereafter, by Hugh Peters, sometime lecturer at St. Sepulchre's, London, now teacher in New England (*London*, 1641); 3. The Principles of Christian Religion briefly set down in questions and answers, very necessary and profitable for all persons before they be admitted to the Lord's Supper, by William Attersoll (*London*, 1635); 4. The Chief Heads of Divinitie briefly and orderly set down in forme of catechising by question and answer [by William Ames] (*Dordrecht*, 1612); 5. A Plaine and Familiar Exposition upon the Creed, X. Commandments, Lord's Prayer, and Sacraments, etc., by Josias White (*London*, 1632); 6. A Short Preparation to the worthy receiving of the Lord's Supper by way of questions and answers, made

by John Baker, a Palatine exile, etc. (*London*, 1645); 7. A Brief Method of Catechising, etc., by St. Egerton; 8. A Path to Pietie, leading to the way, the truth, and the life—Christ Jesus, etc., by William Hinde, preacher of God's Word at Bunbury, Cheshire (*London*, 1626); 9. A Forme of Catechising set down by questions and answers wherein the principal grounds of Christian Religion are delivered, by Edward Elton, preacher of the Word of God in the parish of St. Mary Magdalene, Bermondsey (*London*, 1634); 10. A Short Catechism, the 7th edition (*London*, 1632); 11. A Key of Knowledge for catechising children in Christ, by Richard Webb, preacher of God's Word at Rodborough, in Gloucestershire (*London*, 1622); 12. The Chiefe Grounds of Christian Religion set down by way of Catechising, gathered long since for the use of an honourable family, by Ezekiel Rogers, minister of God's Word, sometime of Rowley in Yorkshire, now in New England (*London*, 1642).

A volume in the Library of the Church of Scotland contains the following:—

1. The Foundation of Christian Religion gathered into sixe Principles, and it is to bee learned of ignorant people that they may bee fit to heare sermons with profit and to receeve the Lord's Supper with comfort. *London*, Leggat, 1635. This is Perkins' famous catechism. An earlier edition in the British Museum has appended to it another catechism in the manuscript, but the leaves have been misplaced in binding it.

2. A Short Catechisme. Seventh edition. *London*, 1632. Said to be by White of Dorchester.

3. A Catechisme or Institution of Christian Religion to be learned of all youth next after the little Catechisme appointed in the Booke of Common Prayer. Nowells, *London*, 1633.

4. The Doctrine of the beginning of Christ, etc., by Samuel Hieron, minister of the gospell. *London*, 1635.

5. A Path to Pietie, leading to the way, the truth, and the life—Jesus Christ, . . . by William Hinde, . . . preacher of God's Word at Bunbury, Cheshire. *London*, 1626.

6. Short Questions and Answeares contayning the Summe of Christian Religion (Pagitt). *London*, Dawson, 1635.

7. A Briefe Catecheticall Exposition of Christian Doctrine, etc., as on p. lxxv. (Twisse's Catechism.) *London*, 1633.

8. Grounds of Christian Religion laid downe briefly and plainely by way of Question and Answer, by H. B. (Henry Burton). *London*, 1636.

9. The Scope of the Scripture, containing a briefe exposition of the Apostles' Creed, the tenne Commandments, the Lord's Prayer, and the Sacraments, by short questions and answers; by H. Vesey, late minister of God's Word at H. B. in Essex. *London*, 1633.

10. A short Catechisme wherein are briefly handled the fundamentall principles of Christian Religion, etc., 7th edition, by William Gouge, *London*, 1635.

In a separate case in same Library :—

1. A Short Catechisme contayning the Principles of Religion, verie profitable for all sorts of people (Ball's). 12th impression, *London*, 1628.

2. A brief and methodical Catechism (by Zachary Cawdrey). *London*, 1664.

3. Shorter Catechism in Hebrew, by W. Seaman, M.D. *London*, 1689.

CORRIGENDA.

Page xxvi, line 18, *after* copy *insert* of.

,, xxxvi, line 26, *for* form *read* for.

,, xlii, line 22, *for* two or three *read* ten or twelve.

,, 70, line 11, *delete comma after* marvellous.

,. 84, line 32, *before* thyself *insert* to.

., 96, line 9, *for* even *read* ever.

., 236, line 18, *for* breaking *read* brawling.

,, 239, line 22, *for* or *read* on.

Part I.

THE SHORTER CATECHISM

OF THE

WESTMINSTER ASSEMBLY

AND

ITS PURITAN PRECURSORS

THE SHORTER CATECHISM

OF

THE WESTMINSTER ASSEMBLY OF DIVINES

COMPARED WITH

ITS PURITAN PRECURSORS.

Quest. 1. *What is the chief end of man?*

A. Man's chief end is to glorifie God, and to enjoy him for ever.

Quest. 1. Q. Quis humanae vitae *præcipuus est finis?* Ut Deum . . . homines ipsi noverint.—*Calvin.* A che fine è creato l'huomo? Per conoscer, amar et *goder eternamente Deo.*—*Gagliardi.* Para servir a Dios en esta vida e despues della gozarle en la otra eternamente.—*Spanish.* What is the chief and principal end of our being, etc.? A. That we may glorify God, and work out our own salvation.—*Syme's Sweet Milk of Christian Doctrine*, 1617. Wherefore hath God made . . . you? A. To seek His glory.—*Paget's Summe of Christian Religion; Openshaw's Summe of Christian Religion.* That he . . . should seek God's glory and his own salvation.—*Rogers' Chief Grounds of Christian Religion.* To glorify God and save his soul.—*Ball's Short Catechisme.* To glorify God and save his own soul.—*Palmer's Endeavour of making the Principles of Christian Religion easie.*

Q. 2. *What rule hath God given to direct us how we may glorifie and enjoy him?*

A. The Word of God (which is contained in the Scriptures of the Old and New Testament) is the onely rule to direct us how we may glorifie and enjoy him.

Quest. 2. Q. What certain *rule have we* left us *for our direction* in the knowledge of the true religion?—A. The holy *Scriptures of the Old and New Testament*, etc.—*Ussher's Method of Christian Religion. The Word of God contained in the Scriptures.—Ussher's Principles of Christian Religion.* The holy Scriptures contained in the Old and New Testament. —*Gouge's Short Catechisme.* The divine and sacred word of God, only contained in the Holy Scriptures of the Old and New Testament.—*Syme.* —See also *Ball*, p. 67.

Q. 3. *What do the Scriptures principally teach?*

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

Quest. 3. Q. How many things doth the Word teach us *principally?*—*Paget.*—A. All points of faith that we are bound to believe, and all good duties that we are bound to practise.—*Ussher's Principles.* Q. How many things doth this ancient and apostolic belief teach you?—A. It teacheth me what to believe first concerning God.—*Egerton's Form of Examining.* They do teach me my duty to God and my neighbour.—*Bernard.* What doth the Scripture especially teach us?—*Ball,* p. 68.

Q. 4. *What is God?*

A. God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

Quest. 4. God is a being infinite in all perfection.—*Palmer.* God is a Spirit of infinite perfection.—*Gouge.* A most holy Spirit, infinite in all perfections.—*Ca.* of 1646. God is one holy Spirit, having being of himself.—*Rogers.* He is a Spirit, having his being of himself.—*Ball.* God is a Spirit, or spiritual substance, most wise, most holy, eternal, infinite.—*Perkins' Foundation of Christian Religion;* also *Elton's Form of Catechising.* God is a Spirit, most perfect, most wise, almighty, and most holy.—*Ussher's Principles.* God is a Spirit, one, almighty, eternal, infinite, unchangeable being, absolutely holy, wise, just, and good.—*J. F.'s Compendious Catechism.* A spiritual, eternal, unchangeable, and infinite being, perfectly good, just, holy, wise, and mighty.—*White's Short Catechism.* Q. Which be his chief properties?—A. Infiniteness, eternity, and unchangeableness, etc.—*Rogers.* Q. What be his communicable properties?—A. They are chiefly five: holiness, wisdom, power, justice, and goodness, all which are eternal, infinite, and unchangeable like himself.—*Egerton's Brief Method.* He is most holy, that is, of infinite wisdom, mercy, love, goodness, etc.—*Perkins. Infinite in his being* . . . in *wisdom* . . . in *power* . . . in *justice* . . . and in mercy.—*Bernard's Larger Catechism.* Infinite in knowledge, wisdom, power, mercy, truth, justice, love, and all perfection of blessedness whatsoever.—*Webb's Key of Knowledge.* Infinite in time . . . in place . . . in wisdom . . . in power . . . in mercy . . . in justice . . . in glory and majesty.—*Vesey's Scope of the Scripture.*

Q. 5. *Are there more Gods than one?*

A. There is but one onely, the living and true God.

Quest. 5. There is but one God.—*Bedford, Palmer.* There is but one God only.—*Newcomen.* Q. Are there any more Gods than one?—A. To us there is but one God.—*Hieron.* No, there is only one God, though in that one Godhead there be three persons.—*Ussher's Principles.* There is but one God alone, distinguished into three persons.—*Vesey. There is*

but one onely, true, living, immortal and everlasting *God.—Becon's New Catechism.* Q. How many Gods be there?—A. Only one God.—*Ball.*

Q. 6. *How many persons are there in the Godhead?*

A. There are three Persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Quest. 6. There are three persons in the divine substance . . . of the same eternity, power, and majesty.—*Becon.* Three distinct persons, in eternity, in power, in dignity equal, in Godhead one.—*Nowell.* Three persons, the Father, Son, and Holy Ghost, equal in eternity, *power,* and majesty.—*Vesey.* There be three distinct persons, the Father, the Son, and the Holy Ghost, and these three persons are equal in eternity and *glory.—Elton's Shorter Form of Catechising.* See also *Palmer,* p. 100.

Q. 7. *What are the decrees of God?*

A. The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.

Quest. 7. Q. What is God's decree?—A. The eternal counsel and purpose of God, whereby he set down within himself whatsoever should come to pass in time.—*Newcomen, Ball.* It is his unchangeable appointment concerning all things.—*White's Catechism.* It is that act whereby God, according to his free will, did fore-appoint and determine of all things . . . even from all eternity.—*Ames' Chief Heads of Divinity.* He did, before all time, by his unchangeable counsel, ordain whatsoever afterwards should come to pass.—*Ussher's Principles.* God from all eternity, according to his free will, did by his unchangeable counsel and purpose fore-appoint and certainly determine of all things . . . to the manifestation of his own glory.—*Ussher's Body of Divinity.* The fore-appointing of all things before all time to his own glory.—*Egerton.*

Q. 8. *How doth God execute his decrees?*

A. God executeth his decrees in the works of Creation and Providence.

Quest. 8. Q. How is God's decree executed?—A. By the creation of all things, and by his providence.—*White.* In the works of the creation and providence.—*Ussher's Method.* In the works of creation and the work of God's providence.—*Dennison's Compendious Catechism.*

Q. 9. *What is the work of Creation?*

A. The work of Creation is, God's making all things of nothing, by the word of his power, in the space of six dayes, and all very good.

Quest. 9. God's making of the world and of all things out of nothing by his word.—*Baker's Short Catechism.* That work of God, wherein by his word he made all things of nothing exceeding good.—*White.* God, by his word alone, did in the space of six days, create all things . . . every one of them exceeding good in their kind.—*Ussher's Method.* Q. How did God make all things?—A. By his word, of nothing, in six days, very good.—*Gouge.* See also *Ball*, p. 69.

Q. 10. *How did God create man?*

A. God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

Quest. 10. A reasonable creature consisting of soul and body, made after the image of God in knowledge, righteousness, and true holiness.—*Horn's Points of Instructione.* He made the man of the dust of the earth, and woman out of man, and both of them, as well male as female, *in his own image.* Q. Wherein standeth the image of God?—A. Chiefly in these three things, *knowledge*, *righteousness*, and true *holiness.*—*Egerton.* In *dominion over the creatures.*—*Elton.* See also *Palmer*, p. 105.

Q. 11. *What are God's works of Providence?*

A. God's works of Providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

Quest. 11. His preserving and governing his creatures with all things belonging unto them.—*Ussher.* With all their actions.—*Ball.* God's preserving and governing of all things made.—*Baker.* That work of God whereby he sustaineth all things by his power, and directeth them by his wisdom to their appointed ends.—*White.* The ruling and governing of all things most wisely, mightily, and righteously.—*Egerton.*

Q. 12. *What speciall act of providence did God exercise toward man in the estate wherein he was created?*

A. When God had created man, he entred into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.

Quest. 12. Q. What is that special order of government which God used toward man in the beginning?—A. It pleased Almighty God to enter into covenant with man, the sum of which covenant was: *Do this and live; if thou doest it not thou shalt die the death.*—*Ames.* Q. How did God deal with man after he made him?—A. He made a covenant with Adam, and in him with all mankind.—*Ussher's Principles.* Promising everlasting life upon condition that he perform entire and perfect

obedience unto his law . . . and in like sort threatening death unto him if he did not perform the same.—*Ussher's Method.*

Q. 13. *Did our first parents continue in the estate wherein they were created?*

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Quest. 13. Q. Did man continue in the estate in which he was created? —A. No; he left it and fell from righteousness to sin. Q. How did our first parents yield to temptation being created good?—A. Being left by God to the liberty and mutability of their own will they voluntarily inclined to that evil to which they were tempted.—*Ussher. Being left* of God *to the liberty of his will,* etc.—*Rogers.* Q. Did man and woman, thus made, continue in this holy and blessed state?—A. No; they fell from it and became cursed and miserable creatures. Q. How did they fall?—A. By the enticement of the devil and their own wilful disobedience in breaking the commandment of God.—*Egerton.*

Q. 14. *What is sin?*

A. Sin is any want of conformity unto, or transgression of, the Law of God.

Quest. 14. Peccatum est quicquid non congruit cum norma legis divinae . . . est defectus vel inclinatio vel actio pugnans cum lege Dei.—*Chytraei Catechesis.* Any breach of the law of God, if *it be no more than the least want* of that which the law requireth.—*Perkins;* also *Ussher's Body of Divinity.* Any swerving from the law of God, though it be but in the least *want,* etc., as above.—*Elton.* A *transgression of the law* either *in want of what,* or doing otherwise than what, the law requireth.—*Josias White.* Any declination from, or transgression of, the law of God.—*Newcomen.*

Q. 15. *What was the sin whereby our first parents fell from the estate wherein they were created?*

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

Quest. 15. Disobedience against God in eating the forbidden fruit.—*Ca.* of 1646. In general it was disobedience, the degrees whereof were first infidelity, then pride, and lastly the disavowing of subjection, by eating the forbidden fruit.—*Ames.* The eating of the forbidden fruit.—*Ball.*

Q. 16. *Did all mankinde fall in Adam's first transgression?*

A. The Covenant being made with Adam, not onely for

himself, but for his posterity, all mankind, descending from him, by ordinary generation, sinned in him, and fell with him, in his first transgression.

Quest. 16. Q. Did this estate determine in Adam's person?—A. No; for he was the head and root of all mankind, who had received grace and strength for himself and all his posterity, and so lost the same for all, and now we are all conceived and born in sin and unto misery.—*Ames.* All we that are their children are guilty of the same sin, for we all sinned in them.—*Ussher's Principles.* In the first covenant the sin of the first Adam is reckoned to all the posterity that descend from him by carnal generation, because they were in him, and of him, and one with him.—*Ussher's Body of Divinity.* Q. In whom is that corruption found? —A. In all . . . *descending from Adam by natural generation.—Elton.*

Q. 17. *Into what estate did the fall bring mankinde?*

A. The fall brought mankind into an estate of sin and misery.

Quest. 17. Q. What are you since by Adam's fall?—A. A sinner, and by sin subject to all kind of misery and punishments.—*Horn.* We are conceived in sin and born in iniquity unto misery.—*Ussher.*

Q. 18. *Wherein consists the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of Original righteousness, and the corruption of his whole nature, (which is commonly called Original Sin,) together with all actuall transgressions which proceed from it.

Quest. 18. First, the corruption of nature called original sin, . . . and then actual sin arising from hence.—*Ussher's Method.* Q. Wherein doth that originall sinne consist?—A. First, in the imputation of that sinne which in our first parents we did commit; secondly, in the want of God's righteous and holy image; thirdly, in that inclination which we have unto evill; and, lastly, in the first motions of evill that arise therefrom. —*Ames.* Guiltiness in Adam's first offence, that is, a deprivation of all good thereby, and a disposition of my whole heart to everything that is against the law, with innumerable corrupt fruits thereof in thought, word, and deed.—*Horn.* First, in the guilt of that one rebellious act in Adam; secondly, in corruption thence lineally derived, in full want of all saving grace, and depravation of all the faculties and powers of soul and body, and proneness of the same to all evil continually.—*Syme's Christian Doctrine.* The guiltiness of Adam's sin, and the disorder of the whole man, brought upon all mankind by the fall of Adam, whereby they want the righteousness which ought to be in them, and have that unrighteous-

ness which ought not to be in them, which makes them inclinable to actual sin, being the fountain thereof.—*Elnathan Parr.* Q. Wherein doth the sinfulness that is in us consist?—A. In our sin both original and actual. Original sin is, first, *the want of that original righteousness* that once was, and still ought to be, in man; and, secondly, an hereditary *corruption of his whole nature.* Actual sin is that sin which proceeds from the corruption of nature, etc.—*Vesey.*

Q. 19. *What is the misery of that estate whereinto man fell?*

A. All mankinde by their fall lost communion with God, are under his wrath and curse, and so, made liable to all miseries in this life, to death itself, and to the pains of hell for ever.

Quest. 19. He is continually subject to the curse of God in his lifetime, in the end of his life, and after this life.—*Perkins. Liable* to God's curse for sin, etc., as above.—*Elton.* The *wrath and curse of God*, by whose just sentence man for his sin is delivered into the power both of bodily and spiritual death, begun here, and to be accomplished in the life to come.—*Ussher. The loss of God's favour* and former happiness, . . . *the curse of God*, . . . *all miseries in this life, death* in the end, and *hell ever after.*—*Egerton.*

Q. 20. *Did God leave all mankinde to perish in the estate of sin and misery?*

A. God having, out of his meer good pleasure, from all eternity, elected some to everlasting life, did enter into a Covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

Quest. 20. Q. Did God leave mankind in this woeful state?—A. No; but of his free and undeserved mercy entered into a new covenant with mankind [by which] grace and life everlasting is freely offered by God unto all that be made partakers of his Son Jesus Christ, who alone is mediator between God and man.—*Ussher's Principles.*

Q. 21. *Who is the Redeemer of God's Elect?*

A. The onely Redeemer of God's Elect is the Lord Jesus Christ, who, being the Eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct Natures, and one Person, for ever.

Quest. 21. He is God the Son, the second person of the Trinity, become man for us, by an inseparable and unfused union of his divine and human natures and properties, and so is both God and man in one person.—*Syme.* Jesus Christ, . . . the eternal Son of God, made man in all things; even in his infirmities like other men, save only in sin.—

Perkins. Jesus Christ, . . . the eternall Sonne of God, made man like to us in all things, sin only excepted, and so God and man in one person. —*Elton.* Q. What are we further to know and believe touching Christ's being God and man?—A. That these two natures are distinct one from another, and that they are also united, and make but one person.—*Elton.*

Q. 22. *How did Christ, being the Son of God, become man?*

A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

Quest. 22. Q. How came Christ to be man?—A. By taking our nature to himself, being conceived by the Holy Ghost, and born by the Virgin Mary.—*Egerton's Brief Method*, p. 6. He took to himself a true body, and a reasonable soul, being conceived in time by the Holy Ghost, and born of the Virgin Mary, and so became very man like unto us in all things, even in our infirmities (sin only excepted).—*Ussher.*

Q. 23. *What Offices doth Christ execute as our Redeemer?*

A. Christ, as our Redeemer, executeth the Offices of a Prophet, of a Priest, and of a King, both in his estate of Humiliation and Exaltation.

Quest. 23. Q. What be the several functions and offices of Christ as he is Mediator?—A. These three: namely, his Prophetical, Priestly, and Kingly Office. Christ was anointed to be the only Prophet, Priest, and King of his church.—*Elton.* A. He is a Priest, a Prophet, and a King. —*Perkins.* Q. Shew now in what state did Christ . . . perform this threefold office?—A. In a twofold estate: 1. Of abasement and humiliation; 2. Of advancement and exaltation.—*Ussher.*

Quests. 21 and 23. Jesus Christ our Lord, who being God, and therefore able, did take our nature upon him, that he might be fit to discharge the offices of a prophet, priest, and king, as was required for the working of our salvation.—*Ames.*

Q. 24. *How doth Christ execute the office of a Prophet?*

A. Christ executeth the office of a Prophet, in revealing to us, by his Word and Spirit, the will of God for our salvation.

Quest. 24. In that he declared *the whole will of his Father* by himself and by his servants, and confirmed the same by so many signs and wonders.—*Ames.* To *reveal* unto his church the way and means of salvation, and this he doth outwardly *by* the ministry of *his word*, and inwardly *by* the teaching of *his Holy Spirit.*—*Perkins.* That he might reveal unto us the whole counsel and will of God concerning our salvation. —*Catechism of* 1619.

Q. 25. *How doth Christ execute the office of a Priest?*

A. Christ executeth the office of a Priest, in his once offering up of himself a sacrifice to satisfie divine justice, and reconcile us to God; and in making continuall intercession for us.

Quest. 25. Jesus Christ our High Priest became obedient even unto the death, *offering up himself a sacrifice once for all, to make a full satisfaction for all our sins, and maketh continual intercession* to the Father in our name, whereby the wrath of God is appeased, *his justice is satisfied*, and we are *reconciled.—Ussher's Body of Divinity.*

In that he was obedient unto the death, giving himself as a sacrifice, and making intercession in our name, whereby, etc., as in Ussher.—*Ames.* First, by making satisfaction to his Father for the sin of man; secondly, by making intercession.—*Perkins.* Q. Why must he be a priest?—A. To offer sacrifice for his church, and *to reconcile us unto God.—Ussher.* That by the sacrifice of himself once offered, he might reconcile us unto God and continually make intercession for us.—*C.* 1619. To make full satisfaction, and also continual intercession for us.—*Gouge.*

Q. 26. *How doth Christ execute the office of a King?*

A. Christ executeth the office of a King, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Quest. 26. By all that power which he did manifest, as well in vanquishing death and hell, as *ingathering* the people *unto himself* which he had formerly ransomed, and *in ruling* them being gathered, as also *in defending* of them and applying those blessings unto them which he hath purchased for them.—*Ames*, also *Ussher.* By an effectual bestowing of grace upon his chosen subjects and destroying of his enemies.—*Ca.* of 1644. By *ruling* and *defending of us* by the power of his might and Spirit.—*Syme.*

Q. 27. *Wherein did Christ's Humiliation consist?*

A. Christ's Humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

Quest. 27. Q. What was his estate of humiliation?—A. It was the base condition of a servant whereto he humbled himself from his conception to his cross, and so until the time of his resurrection. Q. Why is he said to be born?—A. To assure us of his true humanity, even by his infancy and infirmity. Q. What are the more general things which he suffered in this life?—A. Infirmities in his flesh, indignities from the world, and

temptations from the Devil, [and] those manifold calamities, poverty, hunger, thirst, weariness, reproach. Q. Unto what death was he so obedient?—A. Even unto the most reproachful, painful, and dreadful death, the death of the cross. Q. What befel our Saviour after his soul was separated from his body?—A. He was buried, and went to Hades, or, as we commonly speak, descended into hell. Q. What is meant by this?—A. That, departing this life, he went in his soul to heaven, and was in his body under the very power and dominion of death for a season. Q. Hitherto of his sufferings, what is the other part of his satisfaction?—A. His perfect righteousness, whereby he did that which we were not able to do, and absolutely fulfilled the whole law of God for us.—*Ussher's Body of Divinity.*

Q. 28. *Wherein consisteth Christ's Exaltation?*

A. Christ's Exaltation consisteth in his rising again from the dead on the third day, in ascending up into Heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Quest. 28. Q. What is his estate of exaltation?—A. His glorious condition beginning at the instant of his resurrection and comprehending his ascension, sitting at the right hand of God his Father, and the second coming in glory to judge the world.—*Ussher.*

Q. 29. *How are we made partakers of the Redemption purchased by Christ?*

A. We are made partakers of the Redemption purchased by Christ, by the effectual Application of it to us by his Holy Spirit.

How are men made partakers of the benefit of those things which Christ did and suffered?—*Gouge.* By the Holy Spirit.—*Ca.* 1619.

Q. 30. *How doth the Spirit apply to us the Redemption purchased by Christ?*

A. The Spirit applieth to us the Redemption purchased by Christ, by working Faith in us, and thereby uniting us to Christ in our Effectual Calling.

Quest. 30. Wherein doth the power of the Holy Ghost most appear?—A. In conferring and *applying* . . . Christ's merits unto his church and children.—*Hinde's Pathway.* Q. To whom doth this redemption, purchased by Christ and applied by the Spirit belong?—A. To the whole church universal, and every particular member therein.—*Ca.* 1619.

Q. How may Christ and his benefits be made ours?—A. If we be made

one with Christ, by the benefit of our union with Christ, we are made partakers of Christ and of all his benefits. Q. What are the means by which we are united to Christ spiritually?—A. They are two: first, the Spirit of Christ, one and the same Spirit being both in Christ and in us, first in Christ, and then in us; second, by faith, for faith also knits us to Christ, and by faith we receive Christ and his benefits offered unto us.—*Ussher.* Q. How is the grace of Christ effectually communicated unto the elect?—A. By that wonderful union whereby Christ and his church are made one, etc. Q. What is the bond of this union?—A. The communion of God's Spirit . . . which giveth unto them spiritual life, and maketh them partakers of Christ with all his benefits.—*Ussher's Method.* He being the power of God joineth me to God, and maketh me (and all God's elect) partakers of the mercy of the Father and the merits of the Son.—*Egerton.* See also *Ball*, p. 75, and *Palmer*, p. 114.

Q. 31. *What is Effectual Calling?*

A. Effectual Calling is the work of God's Spirit, whereby, convincing us of our sin and misery, inlightening our mindes in the knowledge of Christ, and renewing our wills, he doth persuade and inable us to imbrace Jesus Christ, freely offered to us in the Gospel.

Quest. 31. *A work of God's Spirit* in the hearts of his children whereby they are brought to the knowledge of their being in the covenant of grace, and of the number of such as shall be saved.—*Whitaker.* It is the work of the Spirit of regeneration, who by giving to the Elect a new heart and spirit, doth incline and enable them to follow the outward calling of the word, and to turne from darkness to light, and from the power of Satan unto God.—*Walker's Key of Knowledge.* It is the opening of the understanding, . . . it is the inclination of the will. . . . It is the rectifying of the affections.—*Walker's Key.* Q. What is the first benefit that we receive by this covenant of grace?—A. Our calling is the first whereby we are brought out of darkness to light.—*Ames.* "Est autem haec vocatio quâ Deus electos in se adhuc miseros et corruptos extrinsecus verbo evangelii, intrinsecus autem *mentis illuminatione* et cordis mutatione vocat ad participandum salutis gratiam."—*Amesius.* The applying of Christ is by an inward persuasion of the heart, a man being verily and particularly persuaded by the effectual persuasion of God's Spirit.—*Elton.* Q. Is this working of God only an offering of good things unto us?—A. God doth not only offer grace unto us, but causeth us effectually to receive it, and therefore is said not only to draw us, but also to create a new heart in us, whereby we follow him, . . . first receiving from God the power to work, and then the will and the deed itself. By the urging of the law, the Spirit of God brings us unto the sight and feeling *of sin with the misery* following thereon, and withal humbles us, . . . so forcing us to hunger and thirst after the true means of our salvation. God, out

of the gospel sheweth us the means of salvation in Jesus Christ, and worketh our hearts to *embrace* them with joy, yea, wholly to rest upon them.—*Egerton* and *Elton?*

Q. 32. *What benefits do they that are Effectually Called partake of in this life?*

A. They that are Effectually Called do in this life partake of Justification, Adoption, and Sanctification, and the severall benefits which, in this life, do either accompany or flow [from] them.

Quest. 32. Q. What are the benefits which arise to God's children by receiving Christ?—A. Reconciliation and sanctification. Q. What are the branches of reconciliation?—A. Justification and adoption.—*Ussher's Method.* Union with Christ, Justification, Reconciliation, Redemption, Adoption, and Sanctification.—*Ca.* of 1644.

Q. 33. *What is Justification?*

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, onely for the righteousness of Christ imputed to us, and received by faith alone.

Quest. 33. God's gracious and just sentence pardoning and accepting for righteous every believing sinner by the imputation of Christ's righteousness.—*Ca.* of 1644. That grace whereby we are freed from the guilt of sin and accounted righteous in Christ Jesus our Redeemer.—*Ussher's Method.* Only by the merits of Christ received of us by faith.—*Ussher's Method.* It comprehendeth two things, the first to be cleared from the guiltiness and punishment of sin, the second to be accepted as perfectly righteous before God, . . . by the righteousness of Christ imputed to him.—*Perkins.* Christ's making sinners accepted and perfectly righteous in God's sight, by his own righteousness, imputed and given unto them.—*Egerton's Form of Examining.*

Q. 34. *What is Adoption?*

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the Sons of God.

Quest. 34. That free enlarged act of God's love whereby he accepteth us . . . to be his own sons and children.—*Ca.* of 1644. That grace whereby we are not only made friends with God, but also his sons and heirs with Christ.—*Ussher's Method.* The power and *privilege to be the sons of God.—Ussher's Body of Divinity*, also *Elton.* It is the Father's making sinners sons and heirs of his kingdom in Christ.—*Egerton's Form*

of Examining. They are made the children of God and heirs of eternal Glory, adopted *into the number* of his children.—*Egerton's Brief Method.*

Q. 35. *What is Sanctification?*

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the Image of God, and are inabled more and more to die unto sin, and live unto righteousness.

Quest. 35. A *renewing of the whole man* to obey the word of God.—*Whitaker.* It is the renewing of our nature according to the image of God in righteousness and true holiness. . . . This renewing is of our whole nature, . . . but not wholly in this life, and is done by the powerful operation of the Spirit of God. Q. What be the parts of sanctification?—A. Two: first, mortification or dying unto sin; secondly, vivification or quickening unto newness of life.—*Ussher's Body of Divinity.* It is a making new of the whole man whereby he daily dieth to sin and increaseth in holiness and righteousness.—*Bernard's Short Catechism.*

Q. 36. *What are the benefits which, in this life, do accompany or flow from Justification, Adoption, and Sanctification?*

A. The benefits which, in this life, do accompany or flow from Justification, Adoption, and Sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Quest. 36. Experience of God's love in Christ, and so increase of peace of conscience and joy in the Holy Ghost.—*Ussher's Body of Divinity.* Peace of conscience and joy in the Holy Ghost, with comfortable entrance unto the throne of grace.—*Ames.* All good things temporal, growth and comfort of grace, perseverance to death.—*Ca.* of 1644. Peace of conscience, . . . victory over the world, . . . the Spirit of God bearing witness with their spirits that they be the children of God. Q. Do these witnesses never fail the faithful?—A. They may be overshadowed in them, . . . but never finally and wholly taken away.—*Egerton.* The light of God's countenance, peace of conscience, joy unspeakable and glorious, confidence in prayer, patience in affliction, and constancy in trial and temptation.—*Hinde's Pathway.*

Q. 37. *What benefits do Believers receive from Christ at death?*

A. The souls of Believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the Resurrection.

Quest. 37. Death to true believers is . . . a *passage* by which their souls enter immediately into heavenly glory.—*Elton.* My soul, then,

being freed from this body of sin, shall immediately be taken up into the paradise of God, there to live for ever with Jesus Christ. . . . My body, though it be laid for a time to rest in the grave, yet shall it one day be raised up, . . . and be joined to my soul to live together in everlasting glory.—*Vesey.*

Q. 38. *What benefits do Believers receive from Christ at the Resurrection?*

A. At the Resurrection, Believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full injoying of God to all eternity.

Quest. 38. Q. The soul goeth immediately into the Paradise of God, and the body shall be raised up at the last day and joyned with the same in glory for ever.— *Egerton's Brief Method.* After the souls of God's elect be separated from their bodies, . . . they are in blisse with Christ in heaven, till at the generall day of resurrection they be joined again together to live and reign with Christ in all bliss and glory in the kingdom of heaven, for ever and ever.—*Baker's Short Catechism.* Q. What will be the condition of the godly after this life, etc.?—A. These having been kept here by the power of God through faith unto salvation, . . . are by Christ at his coming, . . . received into heaven, where is fulness of joy and pleasure for evermore.—*Burton's Grounds of Christian Religion.*

The elect shall be raised up as members of Christ's body, . . . their bodies glorious like unto the glorious body of Christ, . . . the elect shall be first acquitted, and by way of approbation shall join with Christ in judging of the reprobate, and then be brought into possession of life and glory in heaven, . . . eternal life and perfect glory.—*Elton.* And so we shall wholly be made perfectly and fully blessed, enjoying eternal life and felicity.—*Nowell.* Full immediate and everlasting conjunction with God in Christ.—*White.*

Q. 39. *What is the duty which God requireth of man?*

A. The duty which God requireth of man, is Obedience to his revealed will.

Quest. 39. Q. What obedience must we yield unto God, etc.?—A. Such as the law of God requireth: the sum whereof are the ten commandments.—*John White.*

Q. 40. *What did God at first reveal to man for the Rule of his obedience?*

A. The Rule which God at first revealed to man for his obedience, was the Moral Law.

Q. 41. *Where is the Moral Law summarily comprehended?*

A. The Moral Law is summarily comprehended in the ten Commandments.

Quests. 40, 41. Q. What rule have we for the direction of our obedience? —A. The moral law of God: the sum whereof is contained in the ten commandments.—*Ussher's Principles.*

Q. 42. *What is the sum of the ten Commandments?*

A. The sum of the ten Commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our minde; and our Neighbour as ourselves.

Quest. 42. Q. What is the sum and substance of the whole laws?—A. To love my God with all my soul, with all my heart, etc.—*Galloway.* Q. What is the sum of the first table?—A. That we love the Lord our God with all our heart, with all our soul, and with all our mind. Q. What is the sum of the second table?—A. That we love our neighbours as ourselves.—*Ussher's Principles.*

Q. 43. *What is the Preface to the ten Commandments?*

A. The Preface to the ten Commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

Quest. 43. In these words of God: "I am the Lord, thy God," etc.—*Ussher.*

Q. 44. *What doth the preface to the ten Commandments teach us?*

A. The preface to the ten Commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments.

Quest. 44. That this law is to be obeyed because it proceedeth from him who is not only the Lord our Maker, but also our God and Saviour. —*Ussher.*

Q. 45. *Which is the first Commandment?*

A. The first Commandment is, *Thou shalt have no other gods before me.*

Q. 46. *What is required in the first Commandment?*

A. The first Commandment requireth us to know and acknowledge God to be the onely true God, and our God; and to worship and glorifie him accordingly.

Quest. 46. That we take the true God only for our God by knowing and acknowledging him in our judgments to be God alone, and entirely

cleaving to him in our affections.—*Newcomen.* Q. What doth the first commandment require?—A. The choosing and having the true God to be our God.—*Josias White.* The inward worship of God, which especially consisteth in knowing, loving, fearing, and trusting in God with all our hearts.—*John White.* To make choice of one and the true God to be my God.—*Bernard.* That I do *know*, choose and affect, *glorify and worship* the one onely God for my God without any equal or partner.—*Ca.* of 1644. That we take the only true God for our God.—*Gouge.*

Q. 47. *What is forbidden in the first Commandment?*

A. The first Commandment forbiddeth the denying, or not worshipping and glorifying the true God as God, and our God, and the giving [of] that worship and glory to any other, which is due to him alone.

Quest. 47. To take that for God which is not God . . . to deny God or his word, power, presence, justice or mercy openly or secretly in heart.—*Bernard.* See also *Ball*, p. 85, and *Newcomen*, p. 123.

The neglect of the former duties, or the performance of them to any other save God alone.—*White.*

Q. 48. *What are we specially taught by these words* [*before me*] *in the first Commandment?*

A. These words [*before me*] in the first Commandment teach us, That God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

Quest. 48. Q. What mean those last words *before me?*—A. That we cannot once so much as tend to revolting from God, but that God is witness of it; for there is nothing nor so secret that can be hid from him.—*Nowell.* This word noteth that inward worship whereof God alone doth take notice, and sheweth that he condemneth as well the corrupt thoughts of man's heart . . . as the wicked practice of the body.—*Ussher.*

Q. 49. *Which is the second Commandment?*

A. The second Commandment is, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my Commandments.*

Q. 50. *What is required in the second Commandment?*

A. The second Commandment requireth the receiving, observ-

ing, and keeping pure and intire, all such religious Worship and Ordinances as God hath appointed in his word.

Quest. 50. Such outward worship of God as himself hath appointed, especially the preaching and hearing of his word, prayer, and receiving the sacraments.—*White.* To worship God according to his word.—*Twisse.* That I neither worship God after my own or others' will and fancy, but keep close to his pure appointed worship.—*Ca.* of 1644. The worshipping of God spiritually and purely according to his own directions in his word.—*Newcomen.*

Q. 51. *What is forbidden in the second Commandment?*

A. The second Commandment forbiddeth the worshipping of God by images, or any other way, not appointed in his word.

Quest. 51. The worshipping of God by images . . . and obtruding upon God any human inventions as parts of his worship.—*Newcomen.* The neglect of the former duties; all worship of man's devising, especially the having or making of an image to a religious use.— *White.* To worship God after our own wits and wills.—*Twisse.*

Q. 52. *What are the reasons annexed to the second Commandment?*

A. The reasons annexed to the second Commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own Worship.

Quest. 52. They are taken partly from his titles and partly from his works; the first in these words, "For I the Lord thy God am a jealous God;" the second in these words, "Visiting the iniquities," etc.—*Ussher.*

Q. 53. *Which is the third Commandment?*

A. The third Commandment is, *Thou shalt not take the name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his name in vain.*

Q. 54. *What is required in the third Commandment?*

A. The third Commandment requireth the holy and reverent use of God's Names, Titles, Attributes, Ordinances, Word, and Works.

Quest. 54. That we use the name of God, that is, his titles, properties, works, and ordinances with due reverence.—*Newcomen.* That we think and speak of the *titles*, properties, *word and works of God* with all reverence, that we credit our profession by a godly life, and that we use an oath of God religiously when it is lawfully required.—*White.* That we use the name of God (that is, his titles, word, works, judgments, and

whatsoever he would have himself known by) with reverence and all holy respect, that in all things he may have his due glory given unto him. —*Ussher's Principles.* The reverent using of whatsoever belongeth to God, and to these ends only which he hath allowed.—*Palmer.* The right using of God's titles, word, and works.—*Whitaker.* Reverent estimation and use of the name of God both in heart, word, and deed.—*Wilkinson.*

Q. 55. *What is forbidden in the third Commandment ?*

A. The third Commandment forbiddeth all profaning or abusing of any thing whereby God makes himself known.

Quest. 55. The light or rash use of his Word, Worship, Works, *Attributes* and Titles.—*Ca.* of 1644. The dishonouring of God by a wicked life, the idle or blasphemous use of God's name in thought or word, but especially in an oath.—*White.* May we profane any of them? or abuse them to ill ends? or neglect God's ends in using them?—*Palmer.*

Q. 56. *What is the reason annexed to the third Commandment ?*

A. The reason annexed to the third Commandment is, That however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Quest. 56. That howsoever man's law take not hold of offenders in this kind, yet God will not acquit them nor suffer them to escape his righteous and fearful judgments.—*Ussher.* That God will severely punish such as are rash and common swearers.—*Webb.*

Q. 57. *Which is the fourth Commandment ?*

A. The fourth Commandment is, *Remember the Sabbath-day, to keep it holy : Six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God :* in it *thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattel, nor thy stranger that is within thy gates : For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the Sabbath-day, and hallowed it.*

Q. 58. *What is required in the fourth Commandment ?*

A. The fourth Commandment requireth the keeping holy to God such set time[1] as he hath appointed in his word, expressly one whole day in seven, to be a holy Sabbath to himself.

Quest. 58. To set apart and employ one day in seven, and now specially the Lord's day, in the duties of religion and works of mercy.—*Newcomen.*

[1] *Sic*, not *times.*

It challengeth at the hand of every man *one day of seven* in every week to be set apart *unto a holy rest.—Ussher's Body of Divinity.*

That we keep holy the Sabbath-day, by resting from the ordinary businesses of life, and bestowing that leisure upon the exercises of religion, both public and private.—*Ussher's Principles.*

The solemn times of worship, necessary to religion at God's only appointment, and chiefly a standing day in the week, of rest from worldly business to attend on God.—*Palmer.*

The sanctifying of the day of rest, appointed by God for his public service, by ceasing from all worldly labours and cares, and employing the time, publicly and privately, in all manner of religious exercises.—*White.*

Q. 59. *Which day of the seven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

Quest. 59. Q. What is the special day of the week which God hath set apart for his solemn worship?—A. The first day of the week, called the Lord's Day. Q. Was the day set apart thereunto from the beginning?—A. No; for from the first creation till the resurrection of Christ, the last day of the week . . . was the day that was appointed thereunto. Q. How came this day to be changed?—A. By Divine authority. Q. What was the cause why the day was changed?—A. That it might serve for a thankful memorial of Christ's resurrection. Q. Can this day then be altered?—A. No power of any creature in heaven or earth can alter it.—*Ussher.* From the creation to the resurrection of Christ the seventh day was instituted; after Christ's resurrection the first day of the week was ordained to be kept for ever.—*Ball.*

Q. 60. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly imployments and recreations as are lawfull on other daies, and spending the whole time in the publick and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

Quest. 60. That I keep that day holy—first, by abstaining from all bodily labours more than such as either charity, necessity, or religion require to be done; and secondly, *spend* the day in hearing and learning the Word of God . . . and such like exercises of religion.—*Vesey.* It is not sufficient that we rest from *worldly businesses*, but it is farther required that it be a *holy rest* [declining] not only the works of sin which we ought to leave undone every day, but also works of our ordinary callings . . .

and bodily exercise and labours which upon other days are lawful, and . . . that with care and desire of profit we bestow *the whole day* (as nature will bear) in holy exercises.—*Ussher.* First, to rise early in the morning to prepare ourselves to the works of the Sabbath ; secondly, to be present at public assemblies in the church ; thirdly, to spend the rest of the day in the meditation of his word and creatures.—*Attersoll.* Q. May no works of this life be done on the Sabbath-day ?—A. Yes, the works of nature, of civility, of piety, of charity, and of necessity. Q. How must men spend this day ?—A. Not in idleness, but in keeping holy unto the Lord. Q. What works of holiness must men do upon this day ?—A. All sorts of works, both public and private.—*Webb.*

Q. 61. *What is forbidden in the fourth Commandment ?*

A. The fourth Commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinfull, or by unnecessary thoughts, words, or works, about [our] worldly imployments or recreations.

Quest. 61. The neglect of the former duties, and profaning of the Lord's day by idleness, sports, labours, or wicked actions.—*White.* The unhallowing or profaning of the Sabbath either by doing the works of our calling . . . or by leaving undone the works of the Spirit . . . talking of our worldly affairs, thinking our own thoughts, or making it a day of carnal rest unto idleness, pastimes, etc.—*Ussher.* Either by omitting any of the forementioned duties by which the Sabbath is to be sanctified, or by doing any work whereby it may be profaned.—*Newcomen.* Also *Ball.*

Q. 62. *What are the reasons annexed to the fourth Commandment ?*

A. The reasons annexed to the fourth Commandment are, God's allowing us six dayes of the week for our own imployments, his challenging a speciall propriety in the seventh, his own example, and his blessing the Sabbath-day.

Quest. 62. Four in number : 1. Because he doth allow them six days in every week to do their own business in ; 2. because the seventh day is the Lord's day, and not theirs ; 3. because he himself rested the seventh day and did not work therein, as he had done in the six days before ; 4. because he hath sanctified the seventh day, and appointed the same for a blessing to men.—*Webb.* See also *Ussher.*

Q. 63. *Which is the fifth Commandment ?*

A. The fifth Commandment is, *Honor thy father and thy mother : that thy days may be long upon the land which the Lord thy God giveth thee.*

Q. 64. *What is required in the fifth Commandment?*

A. The fifth Commandment requireth the preserving the honour, and performing the duties, belonging to every one in their severall places and relations, as Superiors, Inferiors, or Equals.

Quest. 64. That we carry ourselves as becomes us in our places, and give unto others the honour and respect that is due unto them in regard of their places and degrees, as they are *our superiors, inferiors, or equals.* —*Newcomen.* Such duties as are to be performed with a special respect of superiors, inferiors, and equals.—*Ussher's Principles.* To preserve the dignity of every one by all means, that is in any way to be preferred either by his place, age, or gifts.—*Bernard.* A faithful discharging of all such duties as we owe one to the other by any particular bond, whether they be *superiors, inferiors, or equals.*—*Webb.* That due respect, which ought to be between man and man, in regard of their several callings and gifts.—*Wilkinson.* See also *Ball*, p. 86.

Q. 65. *What is forbidden in the fifth Commandment?*

A. The fifth Commandment forbiddeth the neglecting of, or doing anything against, the honour and duty which belongeth to every one in their severall places and relations.

Quest. 65. The neglect or omission of any of the duties before mentioned, or the doing of anything contrary thereunto.—*Newcomen.* All neglect or contempt of special duties which one man doth owe to another.—*Webb.* In inferiors unthankfulness, hatred, disobedience, and contempt of superiors in thought, word, or action. In superiors evil and light behaviour, want of love and diligence in instructing and guiding those that are under them.—*White.*

Q. 66. *What is the reason annexed to the fifth Commandment?*

A. The reason annexed to the fifth Commandment, is a promise of a long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this Commandment.

Quest. 66. Q. What is the sanction of this commandment?—A. That thy days may be long, etc. Q. Have all the children of God length of life?—A. They have two manner of ways: 1. . . . in this world . . . so far forth as all states and conditions work for their good; 2. . . . in the kingdom of heaven, of which, indeed, the land of Canaan was a figure.—*Twisse.* The blessing of long life and prosperity to such as by keeping this Commandment shall show that they regard the image and ordinance of God . . . so far forth as it is good for us, and therefore the

godly are sure to live, so long as it shall serve for God's glory and for their own good.—*Ussher.*

Q. 67. *Which is the sixth Commandment?*

A. The sixth Commandment is, *Thou shalt not kill.*

Q. 68. *What is required in the sixth Commandment?*

A. The sixth Commandment requireth all lawfull endeavours to preserve our own life, and the life of others.

Quest. 68. That we do what in us lieth to further the *preservation of life . . . in ourselves and others.*—*Newcomen.* The preservation of the safety of men's persons, with all means tending to the same. . . .—*Ussher's Principles.* Love of our neighbour's person . . . and the careful use of all means to preserve his soul and body.—*White.* To speak nothing but good unto him, to do him all the good we can.—*Twisse.* Not to hurt or hinder either mine own life or my neighbour's, but by all means *preserve* the same.—*Bernard.* The *preserving* of men's persons and lives and souls in all safety.—*Palmer.* The *preservation* of man's person from the malice of the heart, the injury of the tongue, and the violence of the hand.—*Wilkinson.*

Q. 69. *What is forbidden in the sixth Commandment?*

A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly; and whatsoever tendeth thereunto.

Quest. 69. All murdering and hurt of man's person either in soul or body.—*Webb.* Unadvised anger, hatred, outward violence to our brother's person, all speeches and behaviour that may provoke any of them, oppression, withholding of necessary relief, neglect of our brother's soul or body.—*White.* The doing, intending, or wishing any hurt to the souls or bodies of ourselves or others.—*Newcomen.*

Q. 70. *Which is the seventh Commandment?*

A. The seventh Commandment is, *Thou shalt not commit adultery.*

Q. 71. *What is required in the seventh Commandment?*

A. The seventh Commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour.

Quest. 71. The preservation of chastity and purity both in body and mind.—*Newcomen.* The preservation of chastity in myself and in my neighbour.—*Wilkinson.* The preservation of the chastity of men's

persons.—*Ussher's Principles.* To live chastely and soberly in thought, word, deed, and behaviour.—*New Catechism* (Scotch). Modesty in apparel, words, and behaviour; sobriety in meats and drinks, chastity in every part of soul and body.—*White.* To preserve chastity, and not any way hurt or impair the honesty of thy neighbour.—*Bernard.* The maintaining of chastity in all . . . in heart and words as well as behaviour.—*Palmer.*

Q. 72. *What is forbidden in the seventh Commandment?*

A. The seventh Commandment forbiddeth all unchaste thoughts, words, and actions.

Quest. 72. All manner of inordinacie in thought, desire, speech, or action.—*Newcomen.* The defiling of the soul or body with the uncleanness of the flesh, and all words or actions that may give occasion thereunto.—*White.* All uncleanness in our thoughts, words, deeds, and behaviour.—*New Catechism.* See also *Ball*, p. 87.

Q. 73. *Which is the eighth Commandment?*

A. The eighth Commandment is, *Thou shalt not steal.*

Q. 74. *What is required in the eighth Commandment?*

A. The eighth Commandment requireth the lawfull procuring and furthering the wealth and outward estate of ourselves and others.

Quest. 74. That we do what in us lieth by all good and *lawful* means to *further the wealth or outward estate of ourselves and others.*—*Newcomen.* That we should not impair our own or our neighbour's estate, but as far as we can procure the good of both.—*Wilkinson.* To preserve equity, and not any way hinder or diminish thy neighbour's estate, but by all means preserve and increase the same.—*Bernard.* The preservation of our neighbour's goods, justice in all our dealings, contentedness with our estate, frugality and labour in an honest calling.—*White.* In regard of ourselves that we labour diligently in an honest and profitable calling, and content ourselves with the goods well gotten . . . ; in regard of our neighbours, that we use all good means that may tend to the *furtherance* of their estate.—*Ussher's Principles.*

Q. 75. *What is forbidden in the eighth Commandment?*

A. The eighth Commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbour's wealth or outward estate.

Quest. 75. The doing or endeavouring to do anything *that may hinder* or impair the outward estate of ourselves or others.—*Newcomen.* The greedy desire of riches, especially of other men's goods, idleness, unlawful

callings, deceitful bargaining, oppression, the unlawful getting or withholding of any goods publick or private.—*White.* See also *Ball*, p. 87

Q. 76. *Which is the ninth Commandment?*

A. The ninth Commandment is, *Thou shalt not bear false witness against thy neighbour.*

Q. 77. *What is required in the ninth Commandment?*

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

Quest. 77. *The maintaining* and upholding of the truth and withal of *the good name* or credit of ourselves and others.—*Newcomen. Ball*, p. 87. The *using of truth* in our dealing *one with another;* especially in *the preservation of the good name of our neighbours.—Ussher's Principles.* Truth and plain dealing.—*Twisse.* To speak and *maintain the truth*, to perform our promises, to judge uprightly of ourselves and others, to speak sparingly of their faults, and to stand to their credit against slanderous tongues.—*White.* That I both think well of him so far as the truth shall suffer me, and also preserve his credit and good name so far as I am able. —*Vesey.* To preserve verity and not diminish the good name or credit of my neighbour.—*Bernard.* The maintaining of truth and the preserving of men's good name.—*Palmer.* That our own and our neighbour's credit and good name should be preserved.—*Wilkinson.*

Q. 78. *What is forbidden in the ninth Commandment?*

A. The ninth Commandment forbiddeth whatsoever is prejudiciall to truth, or injurious to our own or our neighbour's good name.

Quest. 78. Thinking, speaking, or doing anything against the truth or to the *prejudice* of *our own or our neighbour's good name.—Newcomen.* All lying and *betraying of the truth*, breach of promise, false witnessing and judging, proud thoughts and boasting of ourselves, inventing and entertaining causeless suspicions, and false reports of others, or rejoicing in their disgrace.—*White.*

Q. 79. *Which is the tenth Commandment?*

A. The tenth Commandment is, *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*

Q. 80. *What is required in the tenth Commandment?*

A. The tenth Commandment requireth full contentment with

our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

Quest. 80. That we be truly *contented with our own* outward estate and *condition*, and heartily desire and rejoice in the good estate of our neighbours.—*Newcomen.* A pure heart and holy thoughts and motions of the heart.—*White.* To labour for *contentment*, and that I may not have once an unlawful lust to that which is my neighbour's, but for ever think good towards him.—*Bernard.* Contentedness with what is our own, and rejoycing in another's good as in our own.—*Palmer.* Also *Ball.*

Q. 81. *What is forbidden in the tenth Commandment?*

A. The tenth Commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to any thing that is his.

Quest. 81. The least lusting of the heart contrary to true contentment with my own, and rejoicing in another's good.—*Ca.* of 1644.

All wandering thoughts that disagree from the love which we owe unto our neighbours; although we never yield consent thereunto.—*Ussher's Principles.* The least motions and inclinations to the contrary.—*Palmer.*

The originall corruption of the heart and all sinfull motions proceeding from it, though we consent not to them.—*White.* Lust and sudden motions against our neighbour without consent.—*Bernard.* All motions and inclinations and concupiscences whatsoever, . . . though passing without consent of heart, whether concerning our neighbour's person or state any way.—*Wilkinson.* All *inordinate motions* of but wishing any thing which is not our own.—*Whitaker.* All kind of *discontented* thoughts about our own present condition, together with all *inordinate* desires, wishes, or longings after that which is not . . . *envying at* the prosperity or happiness of others, together with all rejoicing in their hurt.—*Newcomen.*

Q. 82. *Is any man able perfectly to keep the Commandments of God?*

A. No meer man since the fall is able, in this life, perfectly to keep the Commandments of God, but doth[1] daily break them in thought, word, and deed.

Quest. 82. Q. Is any man able to keep this law?—A. No man is able in this life perfectly to observe what God's law requireth.—*Ames.* Q. *Can you keep all these Commandments?*—A. No; I break them daily in thought, word, and deed.—*Egerton*, p. 35. No; we break every Commandment thereof daily in thought, word, and deed.—*White's Short Catechism.* No; for the best man that is doth sin and break it daily.—

[1] Ed. 1648 omits *doth*, and for *break* reads *breaks*.

Webb's Key of Knowledge. Neither can I nor any man else, but whosoever doth his best offendeth against them every day, first in thought, secondly in word, and thirdly in deed.—*Vesey.*

Q. 83. *Are all transgressions of the Law equally heinous?*

A. Some sins in themselves, and by reason of severall aggravations, are more heinous in the sight of God than others.

Quest. 83. Q. Are all sins of knowledge equal?—A. No, some are of infirmity, and some of presumption, . . . some are only sins, but others are wickednesses, and some beastliness or devilishness.—*Ames.* Q. What be the differences of sins actually committed?—A. They are many, but especially these: 1. A partaking with others in sin by consent, approbation, counsel, presence, enticement, or the like; 2. A sinning ignorantly of a conscience misinformed; 3. A sinning of knowledge through infirmity; 4. A sinning presumptuously with knowledge; 5. A sinning upon knowledge obstinately, and out of malice against God.—*Elton.*

Q. 84. *What doth every sin deserve?*

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

Quest. 84. The wrath and curse of God, that is, all plagues and judgments of body and soul in this world and in the world to come.—*Parr.* The wages of sin is death, . . . and the curse and wrath of God to the uttermost both in this life and in the next.—*Wilkinson.*

Q. What do man's sins deserve? A. The curse of God, with all the miseries of this life and the punishment of hell fire ever after.—*Egerton.* Even first all temporal crosses and calamities of this life present . . . and eternal damnation both of body and soul after this life.—*Vesey.* The infinite wrath of God, and his vengeance for ever in this world and in the world to come, is due for the least sin.—*Bernard.*

Q. 85. *What doth God require of us, that we may escape his wrath and curse due to us for sin?*

A. To escape the wrath and curse of God due to us for sin, God requireth of us Faith in Jesus Christ, Repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of Redemption.

Quest. 85. Q. By what means shall I escape death? A. By faith in Christ.—*Paget.* Q. How must you escape this vengeance of God? A. Only by faith in Jesus Christ, whose is the merit only and wholly of my salvation.—*Bernard.*

Q. 86. *What is Faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace, whereby we

receive, and rest upon him alone for salvation, as he is offered to us in the Gospel.

Quest. 86. It is a resting upon Christ alone for pardon of sin and eternal salvation.—*Brinsley's Ca.* Faith is a saving grace whereby we go out of ourselves and rest upon Christ alone for salvation.—*Geree.* A lively belief of the gospel whereby Christ (offered) is *received and rested upon for salvation.*—*Ca.* of 1644. A grace whereby we *receive* Christ as our perfect Saviour, *and rest upon him alone for salvation.*—*Ca.* 1646. In our vocation *we receive Christ, and rest upon him as offered.*—*Ames.* By faith we *receive Christ* and his benefits *offered unto us.*—*Elton.* Faith is a wonderful grace of God by which a man doth apprehend and apply Christ and all his benefits unto himself.—*Perkins,* also *Elton.* A full persuasion and steadfast assurance.—*Paget.* A constant relying only upon the mercy of God in Christ Jesus for everlasting salvation.—*Baker's Short Catechism.* It is a belief of the gospel, whereby a sinner, truly humbled for sin, doth trust and *rest upon Christ alone for salvation*—*L[ittleton]*?—*Help for young people.* A resting upon Christ alone for salvation.—*Ball.* True faith in Christ is to rest in him alone for pardon . . . and then for all grace and salvation.—*Palmer.* See for *Ussher,* p. 13.

Q. 87. *What is Repentance unto life?*

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

Quest. 87. A gift of God whereby a godly sorrow is wrought in the heart of the faithful for offending God the merciful Father, . . . together with a resolution for the time to come to forsake their former courses and lead a new life.—*Ussher's Principles.* A godly sorrow for sin wrought in the heart by the Spirit of God.—*Baker's Short Catechism.* It is a true *turning* of my mind, will, and heart wholly from the world, the flesh and the devil *unto God with full purpose* to attend carefully to the counsel of his word and Spirit, and through the whole course of my life readily and constantly *endeavour* to follow the same.—*Bernard.* Q. What are the parts of repentance? A. Two: first, a forsaking of our sin with an hatred and sorrow for it; secondly, a betaking of ourselves unto righteousness with a love and liking of it.—*Attersoll.* A *turning from sin unto God,* a change of the purpose of the heart and course of life.—*Elton.* Q. Whence cometh this change? A. Especially from the *sight and feeling of God's mercy* towards us in Christ.—*Egerton.*

Q. 88. *What are the outward means whereby Christ communicateth to us the benefits of Redemption?*

A. The outward and ordinary means whereby Christ com-

municateth to us the benefits of Redemption, are his Ordinances, especially the Word, Sacraments, and Prayer; all which are made effectuall to the Elect for salvation.

Quest. 88. The *ordinary outward* means for this are, first, diligent hearing of the word; secondly, often use of the sacraments; and thirdly, frequent prayer.—*Vesey.* The preaching of the word, prayer, and the sacraments.—*Attersoll.* Q. What are the *ordinances of God*, etc.? A. Chiefly five: 1. The word preached; 2. The administration of the sacraments; 3. Prayer; 4. Discipline; Lastly, Christian communion.—*Peters.* His Word, Sacraments, Prayer, and Discipline.—*Ca.* of 1644.

Q. 89. *How is the Word made effectual to salvation?*

A. The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectuall means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation.

Quest. 89. By the powerful preaching of the gospel and effectual working of the Spirit by the same.—*Hinde.* Q. What say you of the word read? A. It is a part of God's ordinance, but much more effectual when it is preached.—*Egerton.* Q. What need is there of hearing the word preached, seeing we may read it? A. Because it is the ordinance of God and his power unto salvation . . . it serves—1. To breed faith in their hearts; and 2. then to increase it.—*Elton.* So also *Newcomen.*

Q. 90. *How is the Word to be read and heard, that it may become effectuall to salvation?*

A. That the Word may become effectuall to salvation, we must attend thereunto with diligence, preparation, and prayer, receive it with faith and love, lay it up in our hearts, and practise it in our lives.

Quest. 90. He must attend to it with meekness and reverence, meditate and confer on it after he hath heard it, and above all, put in practice what is taught therein.—*Newcomen.* Q. How may we profit by the word preached? A. If being persuaded that it is God's ordinance, we come with prayer, hear with attention and application, and after call to mind what we have heard to put in practice.—*Egerton's Brief Method.* We must come to it with hunger-bitten hearts, having an appetite to the word. We must mark it with attention, receive it with faith, submit ourselves unto it with fear and trembling, even then when our faults are reproved. Lastly, we must hide it in our hearts that we may frame our lives and conversations by it.—*Perkins*, also *Elton.* We must pray to the Lord for a blessing . . . attend to the things that are taught us . . . lay them up in our hearts, and obey and practise them in our lives. —*Vesey.* See also *Ball*, p. 75.

Q. 91. *How do the Sacraments become effectuall means of salvation?*

A. The Sacraments become effectuall means of salvation, not from any virtue in them, or in him that doth administer them; but onely by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

Quest. 91. Not as having grace infolded in them, but God by his wonderful power gives it and confirms it unto us by the sacraments.—*Bernard's Short Grounds.* They neither of themselves, nor in themselves, include or give grace, for that is the gift of the Holy Ghost, but they be holy signes whereby as by an instrument God doth work and seal grace in my heart by faith received.—*Shutte's Compendious Form.* They neither work grace effectually of themselves, nor are they bare signs, but . . . means ordained of Christ to confirm to the faithful receiver the things signified, not of themselves, but by virtue of Christ's institution. —*Burton's Grounds of Christian Religion.* The minister only dispenseth the signs, but it is God that giveth and dispenseth the things signified. —*Ussher.*

Q. 92. *What is a Sacrament?*

A. A Sacrament is an holy Ordinance instituted by Christ, wherein, by sensible signs, Christ, and the benefits of the New Covenant, are represented, sealed, and applied to Believers.

Q. 93. *Which are the Sacraments of the New Testament?*

A. The Sacraments of the New Testament are, Baptism, and the Lord's supper.

Quest. 92 and 93. It is an holy ordinance of God, which he hath appointed to be used in his church . . . whereby Christ and his benefits are, by such outward rites as he hath prescribed, signified, exhibited, and sealed to them.—*Elton.* A sacrament is an holy action ordained by Christ in his church, wherein under certain visible signs, Christ, with all his benefits, is signed, sealed, and conveyed unto the true believer.—*White's Short Catechisme.* Wherein by visible signs the promises of the covenant are represented, exhibited, sealed, and applied to us.—*Ames.* A visible sign ordained by Christ to signify, seal, and exhibit the invisible graces promised to his elect in the Gospel.—*Baker's Catechism.* A signe to represent, a seale to confirm, and an instrument to convey Christ and all his benefits to them that do believe in him.—*Perkins.* Un segno esterior *sensibile* che significa la gratia a gustificatione gia detta per institutione di Christo.—*Gagliardi.* A *sensible signe* and seale of God's favour offered and given to us.—*Craig.* Q. What are the Sacraments ordained by Christ in the New Testament?—A. Baptism and the Lord's Supper.—*Ussher.*

Q. 94. *What is Baptism?*

A. Baptism is a Sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our ingagement to be the Lord's.

Quest. 94. Q. *What is baptism?*—A. It is a Sacrament of the New Testament, wherein, by the minister's once washing with water in the name of the Father, the Son, and the Holy Ghost, is represented and sealed to the right receiver, the powerful washing of the blood of Christ, and of the Spirit of Christ, and to his ingrafting into Christ, his new birth, and his entrance into the covenant of grace.—*Elton;* also *Ussher.* Our spiritual ingrafting into Christ, etc.—*White,* and also *Ball.* Q. What is signified by that offering and giving the body to be washed with the water of baptism?—A. The consecrating and giving himself to the Lord.—*Elton.*

Q. 95. *To whom is Baptism to be administered?*

A. Baptism is not to be administered to any that are out of the Visible Church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the Visible Church are to be baptized.

Quest. 95. Q. Who are to be admitted to the Sacrament of Baptism?—A. All such as be in the covenant in likelihood or in the judgment of charity. Q. Who be those?—A. Either persons of riper years that join themselves to the true church of God and *make profession of the* true *faith of Christ,* or *infants born of Christian parents;* for infants of believing parents are within the covenant of grace.—*Elton.* Not only such as be of years that can and do testify their faith, but also infants of either father or mother professing Christ and baptized; for the promise of salvation belongs to them and to their children.—*Bernard;* see also *Gouge* and *Ball.*

Q. 96. *What is the Lord's Supper?*

A. The Lord's Supper is a Sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is shewed forth; and the worthy receivers are, not after a corporall and carnall manner, but by faith, made partakers of his Body and blood, with all his benefits, to their spirituall nourishment, and growth in grace.

Quest. 96. It is the second sacrament, wherein, *by* the visible *receiving of bread and wine,* is represented our spiritual communion with the body

and blood of Christ. . . Its uses are to *shew forth the death and* sufferings of Christ, etc.—*Attersoll.* It is the second sacrament of the New Testament, wherein God . . . signifieth, sealeth, and exhibiteth to every faithful receiver the body and blood of Christ for his spiritual nourishment and growth in Christ.—*Ussher's Body of Divinity.* See also *Newcomen.* It is also a sacrament of the New Testament, wherein, by the minister's blessing and delivering of bread and wine, according to the institution of Christ, is signified, exhibited, and sealed to the right receiver the nourishment of the soule to eternall life by the body and blood of Jesus Christ crucified, and to his further growth in grace, and his further confirmation in the Covenant of grace.—*Elton.* Q. What is offered unto you in the Lord's Supper *by giving and receiving bread and wine?*—A. Christ Jesus and him crucified, with all the benefits of his death and passion.—*Hinde's Pathway to Piety.* Even as the minister by the reverent use of the word offereth bread and wine to the communicants to feed thereupon bodily, so God the Father, by the powerful work of the Spirit, offereth and giveth the body and blood of Christ, with all the benefits of his sufferings, unto the faithful . . . for our communion and growth in Christ.—*Attersoll.* Though Christ his body and blood be truly given and received in the Sacrament, yet they are not given and received *corporally*, but spiritually and sacramentally.—*Elton. By faith* after a spiritual, *not after a carnal, manner.*—*Wilkinson.* Received of us by faith for the nourishing of our souls unto eternal life.—*Newcomen.*

Q. 97. *What is required to the worthy receiving of the Lord's Supper?*

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their Knowledge to discern the Lord's body, of their Faith to feed upon him, of their Repentance, Love, and New Obedience; lest, coming unworthily, they eat and drink judgment to themselves.

Quest. 97. Q. How many things are required to prepare us to the worthy receiving of the Lord's Supper?—A. Four. Q. What are the two first?—A. Knowledge and faith. Q. What are the two last?—A. Repentance and love.—*Twisse.* They are six in number:—1. An holy desire of the sacrament and cheerful coming to it; 2. a measure of sound knowledge, touching the things and actions in the sacrament, and the use of them; 3. a true and lively faith in Jesus Christ crucified; 4. true and unfeigned repentance; 5. an unfeigned and godly purpose of amendment of life; 6. a love to God for his mercy in the great work of our redemption, and a love to all that bear the image of God.—*Elton.*

Q. What is the danger of unworthy receiving?—A. Unworthy receivers are guilty of the body and blood of the Lord, and so doe eat and drink judgment unto themselves.—*Ball.* He becomes guilty of the body and blood of Christ, and so eateth and drinketh judgment unto himself.—*Newcomen.*

Q. 98. *What is Prayer?*

A. Prayer is an offering up of our desires to God for things agreeable to his will, in the name of Christ, with confession of our sins, and thankfull acknowledgment of his mercies.

Quest. 98. Prayer is the lifting up of my heart to God, and asking *in Christ's name* of things needful to me and the whole church, with thanksgiving for his benefits.—*Shutte.* It is a right request made only to God, *in the name of* Jesus *Christ*, by a true believer, for such things as be lawful.—*Bernard.* Prayer is an humble, hearty, and holy request, made *according to God's will*, and *offered up* by faith *to God, in the name of Christ*, for things needfull either for body or soule.—*Elton.* It is a religious calling upon God alone, *in the name of Christ*, craving the things we want, and *giving thanks for* those we have.—*Egerton's Brief Method.* Not the calling of the tongue, but the cry of the heart.—*Hinde.*

Q. What are the parts thereof?—A. Two principally; petition or request, whereby we crave things needful, and thanksgiving or praise, whereby we give thanks for benefits received, to both which is annexed *confession of sins.*—*Ussher's Body of Divinity.*

Q. 99. *What rule hath God given for our direction in Prayer?*

A. The whole word of God is of use to direct us in Prayer; but the special rule of direction is that form of Prayer which Christ taught his disciples, commonly called *The Lord's Prayer.*

Quest. 99. Generally the word of God, more specially the forme of prayer which Christ hath taught us, which we commonly call The Lord's Prayer.—*Newcomen.* The same which our Saviour Christ taught his disciples, called *The Lord's Prayer.*—*Bernard.* The general direction is the word of God, the more special is *The Lord's Prayer.*—*Ball.* The Scriptures, and chiefly The Lord's Prayer.—*Craig.*

Q. Have you any sound pattern of holy prayer?—A. There be many in the Scriptures, but none comparable to the Lord's prayer for a perfect pattern and full direction to pray by.—*Egerton's Form of Examining*, p. 33. Q. How must we pray?—A. As we are directed in God's word, but especially by Christ in that form which we call the Lord's prayer.—*White.*

Q. 100. *What doth the preface of the Lord's Prayer teach us?*

A. The preface of the Lord's Prayer, (which is, *Our Father which art in Heaven,*) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

Quest. 100. To pray with reverence to his glorious and heavenly majesty, and yet with confidence in his Almighty power.—*Newcomen.* To come unto God with confidence and boldness as to a father, and yet

with reverence of his Majesty as being in heaven.—*Brinsley.* To direct our prayers to God only . . . who is a Father, and therefore *willing*, a heavenly Father, and therefore able to help us in all our necessities.—*Wilkinson.* It implies, first, that we may go boldly to him . . . as children to their dear and loving Father; secondly, that he beareth a fatherly affection towards us, and is ready and willing to hear and grant our lawful requests.—*Vesey.*

Q. 101. *What do we pray for in the first Petition?*

A. In the first Petition, (which is, *Hallowed be thy name,*) we pray, That God would enable us and others to glorifie him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

Quest. 101. What meane you here by the *name* of God? Whatsoever God makes himself known or remembered by. What is it then you ask in this petition? That God's glorious excellency may be more and more . . . set forth and advanced by us in and above all things.—*Newcomen.* That God may be glorified and magnified by us and by all other creatures. —*Brinsley.* That God's name may be sanctified, that is his divine attributes be acknowledged, admired, and celebrated, wheresoever they appear in his word and works.—*Josias White.* To this end, that knowing him to be a God that delighteth in holiness, we might thereby be moved to refer all things to the glory of his holy name.—*Twisse.*

Q. 102. *What do we pray for in the second Petition?*

A. In the second Petition, (which is, *Thy kingdom come,*) we pray, That Satan's kingdom may be destroyed; and that the Kingdom of Grace may be advanced, ourselves and others brought into it, and kept in it; and that the Kingdom of Glory may be hastened.

Quest. 102. First, that Satan's tyranny may be abolished; second, that the word of God may be gloriously *advanced* everywhere, . . . last, that he would be pleased to finish the kingdom of grace, and to hasten the kingdom of glory.—*Newcomen.* That God, *throwing down* the *kingdom of* sin and *Satan,* would reign in us by his word and Spirit.—*Attersoll.* For the *establishing* of *the kingdom of grace* inwardly in men's hearts, and outwardly in the visible church, and for the *hastening of the kingdom of glory.* —*Josias White.* See also *Ball,* p. 77.

Q. 103. *What do we pray for in the third Petition?*

A. In the third Petition, (which is, *Thy will be done on earth, as it is in heaven,*) we pray, That God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the Angels do in heaven.

Quest. 103. 1. That we may rightly know and understand God's will. 2. That denying our own wills, we may readily submit unto it, both in doing what he requireth, and in suffering what he doth unto us, though never so contrary to our affections. 3. That we may do all this sincerely, cheerfully, constantly, and perfectly, as the saints and angels do in heaven.—*Newcomen.* That we may yield ourselves wholly to his will in all things, and strive to go forward in the same till we meet in perfect obedience with his angels in heaven.—*Giffard's Ca.* [That all things may be ordered according to the counsell of God's will, and (*John White*)] that we, denying ourselves, may be wholly subject to his revealed will in suffering patiently, and performing cheerfully, whatsoever God hath appointed, *as the angels do in heaven.—Josias White.* That God would incline the hearts of all his people unto his holy word, whereby they *may know and obey his will*, and that under every cross which he shall lay upon us, we may possess our souls with patience.—*Attersoll.*

Q. 104. *What do we pray for in the fourth Petition?*

A. In the fourth Petition, (which is, *Give us this day our daily bread,*) we pray, That of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Quest. 104. That God would from time to time supply unto us in a fit measure all necessaries for this life by lawful means, and bless them so unto us that we may use them unto our good with comfort.—*Josias White.* 1. That God will give us all things needful for this life; 2. that God will give us *his blessing with them.—Twisse.* We pray for a *competent* and convenient measure *of all earthly blessings*, serving both for necessity and also for Christian delight and pleasure.—*Attersoll.* 1. That God will give us such a portion of these outward things as he shall in his wisdom see convenient for us; 2. that he will enable us to labour in our calling, and bless our labours in them.—*Newcomen.*

Q. 105. *What do we pray for in the fifth Petition?*

A. In the fifth Petition, (which is, *And forgive us our debts, as we forgive our debtors,*) we pray, That God, for Christ's sake, would freely pardon all our sins; which we are the rather incouraged to ask, because by his grace we are inabled from the heart to forgive others.

Quest. 105. That God of his free grace and mercy in Christ would fully pardon all our sins, as we desire to forgive the wrongs and injuries done to us by others.—*Brinsley.* That God for Christ's sake, etc.—*Newcomen.*

That *God would freely pardon our sins* committed against him . . . justifying us in his Son Christ Jesus.—*Attersoll.*

That we may feel and acknowledge our sins and obtain pardon of them in Christ. Q. Why is it added, As we forgive, etc.?—A. That by forgiving others we may have a comfortable assurance that God hath forgiven us, and that we may labour to carry merciful hearts towards others, as we hope to obtain mercy.—*Josias White.*

Q. 106. *What do we pray for in the sixth Petition?*

A. In the sixth Petition, (which is, *And lead us not into temptation, but deliver us from evil,*) we pray, That God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Quest. 106. That we may be delivered either from temptations themselves, or from the evil of them.—*Brinsley.*

That God would not give us over to our lusts and the temptations of Satan, but strengthen us with his Holy Spirit always to strive against them, and that he would preserve and keep us from all their evil.—*Giffard's Catechism.*

The moderating of our trials that they exceed not our strength . . . and assistance from God to resist them, so that we fall not into the power of Satan or any evil.—*Josias White.*

1. That God would keep me if it be his blessed will from entering the lists with Satan, or encountering any occasion of sin; 2. that if I must needs be tempted, I be not overcome of any temptation.—*Newcomen.*

Q. 107. *What doth the Conclusion of the Lord's Prayer teach us?*

A. The Conclusion of the Lord's Prayer, (which is, *For thine is the kingdom, and the power, and the glory, for ever. Amen.*) teacheth us, to take our incouragement in prayer from God onely, and in our prayers to praise him, ascribing kingdom, power, and glory to him: And, in testimony of our desire, and assurance to be heard, we say, *Amen.*

Quest. 107. That all honour and praise belongeth to God properly, and is to be referred in all things to him only, and that praise and thanksgiving are to be joined with prayer.—*Newcomen.*

To rest on God's power to perform whatsoever we pray for, and abasing ourselves to advance the Lord only, and . . . to turn all that we beg and receive at God's hands to the glory of his name.—*White.* It containeth a thanksgiving wherein the government and ordering of all things, together with the power and glory of the same, is ascribed wholly and only to the Lord.—*Attersoll.* Q. Why is there . . . mention made of the glory of God?—A. To teach us to conclude *all our prayers with praises* of God.—*Nowell.* Q. Why are we taught to conclude with the word *Amen?*—A. To *testify* thereby our fervent *desire* that it may be so, and our *confidence* that so it shall be as we have prayed.—*Josias White.* It

imparts (1) an assent of the mind to that we pray for ; (2) A desire of the heart that the things assented to may be obtained ; (3) An assurance of faith that we shall obtain them so far as shall be good for us.—*Newcomen.*

It signifieth *So be it,* or *so shall it be,* first, shewing a fervent *desire* to have that I ask ; secondly, it is an *assurance* to my conscience that I shall have that I ask.—*Attersoll* and *Twisse.*

THE TEN COMMANDMENTS.

EXODUS XX.

THE LORD'S PRAYER.

MATTHEW VI.

OUR Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation ; but deliver us from evil : for thine is the kingdom, and the power, and the glory, for ever. Amen.

THE CREED.

I BELEEVE in God the Father Almighty, Maker of heaven and earth ; and in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried : he descended into hell ;* the third day he rose again from the dead ; he ascended into heaven, and sitteth on the right hand of God the Father Almighty ; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost ; the holy Catholick Church ; the communion of saints ; the forgiveness of sins ; the resurrection of the body ; and the life everlasting. Amen.

i.e. Continued in the state of the dead, and under the power of death till the third day.

So much of every Question, both in the Larger and Shorter Catechism, is repeated in the Answer, as maketh every Answer an entire Proposition or sentence in itself: to the end the Learner may further improve it upon all occasions for his increase in knowledge and piety, even out of the course of catechising as well as in it.

And albeit the substance of the Doctrine comprised in that abridgment commonly called, *The Apostles' Creed*, be fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed itself, yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed Canonicall Scripture, as the Ten Commandments and the Lord's Prayer (much less a Prayer, as ignorant people have been apt to make both it and the Decalogue), but because it is a brief sum of the Christian faith agreeable to the Word of God, and anciently received in the Churches of Christ.

Cornelius Burgess, *Prolocutor pro tempore.*
Henry Roborough, *Scriba.*
Adoniram Byfield, *Scriba.*

A SHORT CATECHISME

Wherein are briefly handled

the fundamentall principles
of Christian Religion

Needfull to be knowne by all Christians before they be admitted to *the Lord's Table.*

Whereunto are added sundry prayers.

The seventh edition, corrected and inlarged by
WILLIAM GOUGE.

HEB. v. 12.

When for the time ye ought to be teachers, ye have need againe that one teach you which be the first Principles of the Oracles of God.

LONDON
Printed by JOHN BEALE 1635

TO THE CHRISTIAN READER.

I AM not ignorant that thorow the good gift of the grace of God given to many faithfull ministers before my time, sufficient formes of Catechismes have been published, so as there was no need of publishing this little forme which followeth. The Lord knoweth how far it was from my purpose to send it forth to the open view of the world. The occasion of first publishing it was this. When I used to catechise the youth of my parish, the minister which was assistant to me in my place copied out from time to time the heads of such points as I propounded to those whom I examined, and at length brought them to this forme. These heads were given forth beforehand to such as were to answer, that they might know whereabout they should be examined. Many other questions were out of them deducted, but these layd down as the ground work of all. By this meanes the printer got a coppy of them and published them once and againe before I yielded to father them. At the third impression I was moved to revise the forenamed forme, and to acknowledge it to be mine; which I doe not in any conceit of adding more than hath been before set down in other catechismes, but rather to testify mine owne faeth and consent to the doctrine long taught and received in this Church. Howsoever I think it very requisite that there were one compleat approved catechism to be used in all churches, yet I find that in all ages of the Church God hath stirred up many of his servants to publish several formes all agreeing in the substance; and I observe, among many other, these two good uses to arise from thence: First, That the doctrine of the gospell is by the mutuall

consent of many faithful ministers the more confirmed, as is the history of Christ penned by four severall witnesses all agreeing in substance, though varying in order, in phrase, and in brevity or prolixity. Secondly, That many more are instructed in the principles of religion than otherwise would be; for some desire one man's booke that would not another's, yea more bookes are vented, because they come from severall authors, than would be if they came from one. In hope that these briefe rudiments will turne to the prejudice of none, but to the edification of some, I commend them to the Church of God, and myselfe to the prayers thereof.

WILL. GOUGE.

A Short Prayer before reading or hearing of the Holy Scriptures expounded, or learning of the Principles of Christian Religion.

O Father of Light, who hast been pleased to vouchsafe unto us poore miserable sinners, who by nature sit in darkness and in the shadow of death, the light to direct us thorow the darkness of this world unto the light of glory, We beseech thee to pardon all our sins, and to open the blind eyes of our understanding, that we may rightly conceive thy Word, and withall to give us grace rightly to apply it unto our owne hearts, and to yield all holy obedience thereunto through Jesus Christ our Lord and only Saviour. Amen.

A BRIEFE METHOD

of Catechising, wherein are handled

The Fundamental Principles

of Christian Religion.

[SPECIMEN.]

Qu. What is everyone bound to know ?

Ans. God, and Himselfe.

Q. Where is this knowledge to be had ?

A. In the holy Scriptures, contained in the Old and New Testament.

Q. Who is the author of those Scriptures ?

A. The Holy Spirit of God, who inspired holy men to write them.

Q. What is God ?

A. A Spirit of infinite perfection.

Q. How many Gods are there ?

A. Onely one: but distinguished into three persons, the Father, the Son, and the Holy Ghost.

Q. How is God further made known unto us ?

A. By his properties, and by his workes.

Q. What are the properties of God ?

A. No other than the very essence or nature of God, but as certaine attributes applyed to him to distinguish him from all creatures.

Q. What are the kindes of them ?

A. Either incommunicable, which are so proper to God alone, as in no respect they can be attributed to any creature; or communicable, which in some respects are attributed also to creatures.

Q. Rehearse some of the former kind.

A. Eternity without beginning; Infinitenesse, filling all places; Prescience, knowing all things before hand; Immutability, not subiect to any change; All-sufficiency in himselfe, Omnipotencie, etc.

Q. Rehearse some of the latter kind.

A. Power, Purity, Wisedome, Truth, Justice, Mercy, etc.

Q. What difference is there betwixt these latter properties as they are in God, and as they are in the creatures ?

A. I. God hath them of and from himself; the creature receiueth them from God. II. God hath al of them infinitely without measure; the creature hath but a portion.

Q. What are the workes of God ?

A. His decree, and the execution therof.

Q. What beleeve you concerning God's Decree in generall ?

A. That he ordained all things before all times, according to his will.

Q. What beleeve you concerning God's particular decree of men ?

A. That God from all eternity elected some to be saued in Christ, and left others to be damned for their sins.

Q. What is the principall end that God aymed at therein ?

A. The Glory of his Mercy and his Justice.

Q. Wherein consisteth the execution of God's decree ?

A. In making and gouerning all things.

Q. How did God make all things ?

A. By his Word, of nothing, in six dayes, very good.

Q. How did God governe all things ?

A. As by wise prouidence he preserueth all, so he disposeth them to his own glory, and his childrens good.

Q. How may we come to the knowledge of our selves ?

A. By a due consideration of the seuerall estates of man.

Q. Which are they ?

A. 1. That happy estate wherein man was made. 2. That miserable state wherinto he fel. 3. That renewed estate whereunto by grace he is called. 4. That glorious estate which is in Heauen reserued for him.

Q. Doe all men passe thorow all these estates ?

A. No; not all; but onely the elect: the other as they fel into misery, so in misery they lye for euer.

Q. Wherein did that happinesse consist in which man was first made ?

A. In that he was made after God's Image.

Q. In what respect is he said to be made after God's Image ?

A. In that he was indued with perfect knowledge, and with true holiness and righteousnesse.

Q. Have we any platforme of that holinesse and righteousnesse ?

A. Yea, the law of God, consisting of ten seuerall commandements.

Q. Which are those ten Commandements ?

A. Those which God himselfe vttered on Mount Sinai to the Israelites, and after wrote in two tables.

Q. Rehearse them.

A. I am the Lord thy God; thou shalt have no other gods before me, etc.

A briefe Abstract of the former Catechisme for the helpe of the younger and ignoranter sort.

Q. What are we most bound to know?

A. 1. God. 2. Ourselves.

Q. Where is this knowledye to be had?

A. In God's Word.

Q. By what is God made knowne?

A. 1. By His nature. 2. By His persons. 3. By His properties. 4. By His workes.

Q. What is God?

A. A Spirit of infinite perfection.

Q. How many Gods are there?

A. One onely.

Q. Into how many persons is this one God distinguished?

A. Into three, 1. The Father. 2. The Sonne. 3. The Holy Ghost.

Q. How is God further made knowne to us?

A. By His workes.

Q. What are they?

A. 1. Creation. 2. Providence.

Q. How did God create things?

A. By His Word, of nothing, in six days, very good.

Q. Wherein is God's providence manifested?

A. 1. In preserving things. 2. In governing them.

Q. What was man's first estate wherein God made him?

A. Most holy and happy.

Q. What is now his naturall estate?

A. Most miserable.

Q. How did man become miserable?

A. By sinne.

Q. What is sinne?

A. A breach of God's law.

Q. What are the kindes of sinne?

A. 1. Originall, which is the corruption of nature. 2. Actuall, which is the fruit of that corruption.

Q. What are those fruits?

A. Evill thoughts, words, and deeds.

Q. How are they manifested?

A. 1. By omitting good. 2. By committing evill. 3. By doing good evilly.

Q. What hath sin pulled on man?

A. All sorts of miseries, with death and damnation.

Q. Can any free himself from this miserable estate?

A. No.

Q. Is there then no hope of being freed from it?

A. Yes.

Q. By whom?

A. By Jesus Christ alone.

Q. What is he?

A. God and man in one person.

Q. What offices hath Christ undertaken for us?

A. 1. A prophet to reveal his Father's will to us. 2. A king to govern us. 3. A priest to make satisfaction and intercession for us.

Q. What further did Christ for our redemption?

A. He fulfilled the righteousness of the law.

Q. How appeares it that he was made a curse?

A. By his death on the Crosse.

Q. Did Christ free himselfe therefrom?

A. Yea; for on the third day he rose again from the dead.

Q. Whither went he after his resurrection?

A. He ascended into heaven, and there he sitteth at the right hand of God.

Q. How are men made partakers of the benefit of those things which Christ did and suffered?

A. By Faith.

Q. What benefit doth faith receive from Christ?

A. 1. A right to the things of this world. 2. Justification from our sinnes. 3. Sanctification of soule and body. 4. Eternall salvation.

Q. How is true faith manifested?

A. By repentance.

Q. What are the parts of repentance?

A. 1. Dying to sin. 2. Living in righteousness.

Q. How is faith wrought?

A. By the word.

Q. How is it strengthened?

A. By the sacraments.

Q. What are the parts of a sacrament?

A. 1. A visible signe. 2. Invisible grace.

Q. Why are these joyned together?

A. By the visible signe the invisible grace is sealed up to us.

Q. How many sacraments are there?

A. Two: Baptisme and the Lord's Supper.

Q. What is the speciall use of Baptisme?

A. To ingraffe us into Christ.

Q. What is the outward signe thereof?

A. Water.

Q. What doth it set out?

A. Christ's blood.

Q. What doth the sprinkling of water in baptism set out?

A. The renewing of our nature.

Q. What is the special use of the Lord's Supper?

A. To make us grow in grace.

Q. What are the outward meanes thereof?

A. Bread and Wine.

Q. What doth the Bread set out?

A. Christ's Body.

Q. What doth the Wine set out?

A. Christ's Blood.

Q. Why is Christ's Body set out by bread?

A. To shew that he is spirituall food.

Q. Why is his Blood set out by wine?

A. To shew that he is spirituall refreshing.

Q. What makes God's ordinances effectuall?

A. The inward operation of God's Spirit.

Q. What must we do to obtain all needfull blessings?

A. Pray to God.

Q. What must we return for blessings received?

A. Praise to God.

Q. What becomes of men's bodies after death?

A. They shall be raised from death.

Q. What becomes of their souls?

A. They never die.

Q. Shall the future estate of all be alike?

A. No.

Q. Where shall the faithfull be?

A. For ever in heavenly glory.

Q. Where the wicked?

A. For ever in hell torments.

A Prayer drawn out of all the principles contained in this Catechisme.

Blessed be thy name, O heavenly Father, who hast been pleased to vouchsafe unto us the bright light of thy Word, wherby we attaine to knowledge of Thee and of ourselves: By it are we taught that thou art the only true God, one in essence but distinguished into three persons, Father, Son, and Holy Spirit; which mysterie never was nor can be applied to any false god. Thou art of infinite perfection, eternall without beginning, filling all places, knowing all things, searching the hearts and trying the reins of men, all-sufficient in thyselfe, almighty, able to do what thou wilt, not subject to any change, a God most pure, wise, just, faithfull, and mercifull: who from all eternity hast ordained all things according to thine owne will; and in the beginning of time didst of nothing by thy word make all things very good, and ever since by thy wise providence hast upheld all things, and disposed them to thine own glory and thy children's good. O grant that by this knowledge of Thee we may learne to esteeme and respect Thee as the only true God: which we are bound unto because we are thy creatures, the worke of thine hands, whom Thou didst at first make in a most happy estate even after thine own image in

perfect knowledge and true holiness and righteousness, engraving in man's heart thy whole law, that perfect platforme of holiness and righteousness, and giving him power perfectly to fulfill the same. But wretched man, not considering as he ought that goodness done to him, transgressed the charge that Thou gavest him, and by sin hath made himselfe a most miserable wretch. For being deprived of that grace which Thou shewedst him, he is altogether drenched in sin and polluted therewith. All mankind is now conceived and born in sin. From that originall corruption many bitter fruits in evil thoughts, words, and deeds, daily do proceed. Yea, of so perverse a disposition we are, as we omit the good we should do, and commit the evill we should not do, and very sinfully performe all the good things that we take in hand whereby we have pulled upon ourselves thy curse, which causeth all miseries in this life, and in the end death and eternall torment in hell: from which misery we are no way able to helpe ourselves, being dead in sin, vassals of Satan, and in the most wofull plight that possibly can be. But thy endlesse mercy hath afforded unto us a Savior to deliver us out of this endlesse misery, even thine owne Son Jesus Christ, who being true God was made flesh, and by the union of his two natures in one person became a sufficient Saviour; for he being true man was subject to death, so as by the same nature which had sinned was a satisfaction made for sin: and being God he supported his manhood with infinite power to brave that infinite burthen which was laid on him as a surety for us sinners, and his satisfaction was of infinite value to turne away thy wrath and to procure thy favour: yea, for our greater good he became our Prophet to reveale thy will unto us and to write it in our hearts: our King to protect and provide for us and to destroy all our enemies: and our priest to make satisfaction and intercession for us: which intercession, after that he rose from death and ascended into heaven, he continueth to make at thy right hand. All these things we steadfastly beleeve, and in this faith approach to the throne of thy grace, humbly and earnestly entreating Thee to accept of us in this Son of thy love, to forgive us all our sins, and to sanctifie us throughout, that our minds may be enlightened with a saving knowledge of the mysteries of godliness, and that also true

repentance may be wrought in us: for which purpose, we beseech Thee to give us a sight and sense of our spirituall miserie and godly sorrow for the same; but withall work in us faith in the pardon of sin, that thus we may daily mortifie our corruptions, and live in true holiness and righteousness. For the working and increasing of these and all other needful graces in us, it hath pleased Thee to sanctifie the ministry of thy Word and the administration of thy Sacraments: Now, therefore, holy Father, we beseech Thee to continue among us these thy holy ordinances, and to give us grace to make a right use of the same: Grant that we giving diligent heed to thy word may mix faith with the hearing by beleeving it as truth, and applying it as a truth which concerns ourselves in particular: And for the strengthening of our faith and renewing of our repentance, grant that we oft call to mind thy covenant sealed to us by baptisme in our infancy, and the promise there made to Thee on our parts; and withall take such occasions as are offered unto us of our partaking of the Body and Blood of Jesus Christ at the Table of the Lord, coming preparedly thereunto by examining of ourselves, and that especially about our knowledge, faith, repentance, and love. Now, praier being a farther meanes to obtaine thy blessings on these thine ordinances, and on every good thing that we take in hand, give unto us, we beseech Thee, the spirit of supplication; assist and direct us therin by thy Spirit, that we may powre forth our souls before Thee after a right manner, thorow the mediation of Christ, in truth, faith, holiness, and love, and in all things give thankes unto Thee, even for publike and private blessings, concerning body or soul, ourselves or others, whether received or promised, as now from our hearts we doe. Finally, we beseech Thee, O Lord our God, of thy free grace to grant that when our souls and bodies doe depart one from the other, our souls may be taken to glory in heaven, and our bodies quietly sleepe till the day of resurrection, and then the body being raised from death, both body and soule may againe be united and enjoy everlasting happiness, and that for Jesus Christ his sake, in whose name we beg these and all other needfull blessings even in that perfect platforme of prayer which he himselfe hath prescribed unto us, saying, *Our Father, etc.*

THE CHIEF GROUNDS OF CHRISTIAN RELIGION

SET DOWN BY WAY OF CATECHISING

GATHERED LONG SINCE FOR THE USE OF AN HONOURABLE FAMILY

BY

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Question. Wherefore hath God given to man a reasonable and an immortall soul?

Eccles. 12. 13. *A*[*nswer*]. That he above all other creatures should seek God's glory and his own salvation.

Q. Where is he taught how this is to be done?

John 5. 39. *A*. In the Scriptures or Word of God.

Scriptures. *Q. What are the Scriptures?*

2 Pet. 1. 23. *A*. The Canonicall books of the Old and Newe Testament.

Q. What do the Scriptures teach us?

a John 17. 3. *b* Rev. 3. 17. *A*. The true knowledge of [a]God and of [b]ourselves.

God.

The first generall head; of God.

Q. What is God?

c 1 Cor. 8. 6. *d* Jo. 4. 24. *e* Exo. 3. 14. *A*. God is [c]one [d]holy Spirit having [e]being of himself.

Q. How is the nature of God farther made known to us?

f Exo. 34. 6. *g* Rom. 1. 20. *A*. By his [f]properties and [g]works.

Properties. *Q. Whiche be his chief properties?*

a 1 Kings 8. 27. *b* Psal. 90. 2. *c* Psal. 102. 27. *A*. [a]Infiniteness, [b]eternity, and [c]unchangeableness; to which may be added his understanding, will and power.

Persons. *Q. How many persons be there in the Godhead?*

1 John 5. 7. *A.* Three, the Father, Son and Holy Ghost.

Q. If every person be God, then there be three Gods?

A. Every person is that one and the same God.

Works. *Q. Which be the works of God?*

A. His decree and the fulfilling thereof.

Decree. *Q. What is the decree of God?*

Eph. 1. 11. *A.* His purpose or appointment with himself how all things should be, before any thing was made.

Predestination *Q. What is his decree concerning angels and men?*

A. That which the Scripture calleth Predestination.

Election. *Q. Which be the parts of it?*

Reprobation. *A.* Election and reprobation.

Q. How hath God fulfilled this decree?

Rom. 9. 13, 22. *A.* By creation and providence.

Creation. *Q. What was the creation?*

Col. 1. 16. *A.* The making of all things of nothing very good.

Providence. *Q. What is his providence?*

[a] John 5. 17. [b] Matt. 10. *A.* The [a]upholding and [b]governing of that which he had made.

Angels. *Q. Concerning the reasonable creatures, first, how did God govern the angels?*

2 Pet. 3. 4. 2 Tim. 5. 2. *A.* By teaching them all; by leaving the evill to themselves, and confirming the elect.

Man. *The second generall head; of Man.*

Q. What doth the Scriptures teach us concerning man?

His fourfold estate. *A.* His fourfold estate of innocency, misery, grace, and immortality.

The first estate.

Innocency. *Q. Wherein consisted man's innocency?*

Gen. 1. 27. *A.* That he was created in Adam according to God's image.

Image of God. Col. 3. 10.

Q. What was this image of God ?

A. A likeness to God in his holy properties.

Happinesse.

Q. What priviledge had man hereby ?

A. All inward and outward happines.

Q. How did God govern man in this estate ?

c Gen. 2. 26.

A. By [c]teaching him and making a covenant with him.

Covenant of nature. Gal. 3. 12.

Q. What was that covenant ?

A. Do this and thou shalt live.

Misery.

The second estate of misery.

Fall. Rom. 3. 23.

Q. Did man continue in this happinesse and covenant?

A. No; he fell away from God.

Gen. 3. 1.

Q. How came this to passe ?

A. Being left of God to the liberty of his will, through his own weaknesse, he was overcome by Satan's temptation.

Adam's sin. Gen. 3. 7.

Q. What was Adam's sin ?

A. Disobedience against God in eating the forbidden fruit.

Punishment. Rom. 8. 20.

Q. What followed hereupon ?

A. A miserable condition on himself and all the creatures.

Q. What upon himself ?

a Rom. 3. 23. b Gen. 3. 8. c Rom. 5. 12.

A. [a]Losse of God's image, [b]guiltines of conscience, [c]death temporall and eternall.

Rom. 5. 18.

Q. Came this only upon Adam ?

A. No; all we being in his loyns were partakers of his sin and punishment.

Sin. 1 John 3. 4.

Q. Shew now what is sin.

A. Every transgression or swarving from the law.

Q. How many sorts of sin are there ?

A. Two, originall and actuall.

Originall sin.
Psal. 51. 5.

Q. What is originall sin?

A. The corruption or stain of our nature wherein we were born.

Q. What else is contained in it?

a Heb. 7. 9.
b Rom. 7. 14.
c Rom. 7. 7.

A. [a]Guiltinesse of Adam's sin, [b]pronenesse to all evill and [c]concupiscence.

Actuall sin.
Jam. 1. 15.
Matt. 15. 19.

Q. What is actuall sin?

A. The fruit of originall, in evill thoughts, words and deeds.

Q. Are we able to bear or avoyd that fearfull punishment of sin?

Acts 4. 12.

A. No; nor any mere creature for us.

Grace.

The third estate of grace.

Q. Is there no means to come out of this misery and to be reconciled to God?

d John 3. 16.
e Gal. 3. 17.

A. Yes; [d]God of his mercy hath found out a means by making a [e]new covenant with us in Jesus Christ.

Covenant of Grace.
Col. 1. 20.
Heb. 1. 1.

Q. Is it the same covenant in the Old and New Testament?

A. The same for substance, but diverse for manner of revealing.

Christ.

Q. What was this Jesus Christ?

a Rom. 1. 4.
His natures.
b Rom. 1. 3.
c Col. 2. 9.

A. Both [a]God and [b]Man in [c]one Person.

Q. Why must he be both God and man?

d Heb. 2. 16.
e Prov. 14.
f Heb. 7. 25.

A. Man, that in [d]our nature he might [e]suffer; and God that he might [f]overcome death for us.

Office.

Q. What is his office?

g Heb. 9. 15.

A. To be [g]mediator between God and man.

Q. Which be the parts of his office?

A. That he is our Prophet, Priest, and King.

Prophetical.
John 15. 15. Heb. 1. 2.

Q. How is he our Prophet?

A. By revealing to us the will of his Father.

Priestly.
Rev. 5. 9.

Q. How is he our Priest?

A. By working the merit of our redemption.

Phil. 2. 7, 9.

Q. How wrought he it?

A. In the twofold estate of his humiliation and glorification.

His humiliation.

Q. What were the degrees of his humiliation?

A. Three; his incarnation, poor life, death and passion.

Phil. 2. 8. Rom. 8. 3, 4.

Q. What did Christ in this estate?

A. He suffered and fulfilled whatsoever our nature was bound to.

Glorification.
[a] Acts 2. 31. [b] Acts 1. 19. [c] Eph. 1. 20.

Q. What were the degrees of his glorification?

A. Three also; his [a]resurrection, [b]ascension, and [c]sitting at the right hand of his Father.

Redemption.
Heb. 7. 25.

Q. What hath Christ wrought by all these?

A. Our full redemption, and doth still make intercession for us.

Kingly Office.
John 3. 35.

Q. What doth Christ as he is our king?

A. He governs the church both visible and invisible, and shall be judge of the world.

Church Visible.
Matt. 13. 47.

Q. What is the visible church?

A. A company of men professing the worship of the true God.

Invisible.
[d] 1 Pet. 2. 9. [e] 1 John 1. 3, 7.

Q. What is the invisible church?

A. The number of the [d]elect who have [e]communion together; whether militant or triumphant.

Calling.
[f] Matt. 28. 16. [g] John 14. 6.

Q. How doth Christ govern the visible church?

A. First by a [f]generall calling of all; secondly, by an [g]effectuall calling of the elect, whereby the benefits of his mediation are applyed to them.

Preaching of Word.

Q. By what means doth he apply these benefits to the elect?

h Rom. 10. 17. *i* Acts 16. 14.

A. Ordinarily by the [h]outward preaching of the law and gospel, and [i]the inward working of the Spirit.

Law.

Q. What doth the Spirit work in them by the preaching of the law?

a Rom. 3. 10, and 7. 7. *b* Rom. 7. 10. Acts 2. 37. *c* Gal. 3. 24.

A. A [a]sight of their sin and misery and [b]trouble of heart for it, whereby they are brought to [c]see need of Christ.

Gospel.

Q. What worketh he by the gospel?

d Luke 15. 19. Mark 9. 24.

A. An earnest and constant [d]desire of Christ, even till they can apply him.

Q. What is that grace whereby we apply Christ?

e Gal. 3. 17. Acts 16. 31.

A. Justifying faith or believing, which is the first and main thing in the [e]covenant on our part.

Faith.

Q. What is this faith?

John 1. 12. 1 John 5. 10, 11.

A. It is such a receiving of Christ, who is offered in the promises of the gospel, as whereby I come to be persuaded, that all he hath done is done for me.

Lets of it.

Q. Which be the chief lets of faith?

f Matt. 4. 19. *g* 2 Cor. 4. 4. Luke 14. 18, 19.

A. [f]Want of the means, or [g]error in the use of them.

Degrees.

Q. Is the greatest measure of faith wrought at the first?

Luke 17. 5. Matt. 8. 26.

A. No; but by degrees.

Companions.

Q. Which be those graces or affections that accompany faith more or lesse as it is stronger or weaker?

h Rom. 5. 1. *i* Luke 7. 47. *k* Acts 8. 59. *l* Psa. 116. 12. *m* Phil. 1. 23. *n* Rom. 5. 4.

A. [h]Peace of conscience, [i]love, [k]joy, [l]thankfulnesse, [m]desire of God's presence, [n]hope, etc.

Privileges.

Q. What are those benefits or priviledges that we receive by faith in this life?

A. Three especially; justification, adoption, and sanctification.

Justification.

Q. What is justification?

2 Cor. 5. 21. *A.* It is that whereby God accounts us righteous, through Christ's merits.

Q. How is this done?

Rom. 5. 19. *A.* By laying our sins and punishment on him, and imputing his righteousness to us.

Adoption.

Q. What is adoption?

Rom. 8. 17. *A.* That whereby we are made the children of God and heirs with Christ.

Sanctification.

Q. What is sanctification?

Tit. 3. 5. *A.* The purifying of our whole nature.

Q. Which be the parts of it?

Rom. 6. 11. *A.* Mortifying and quickening.

Q. How is our nature purified?

1 Thess. 5. 23. *A.* Both in soul and body.

Of the soul.

Q. How the soul?

o Eph. 4. 23.
p Pro. 2. 5, 9.
q Acts 24. 16.
r Rom. 7. 18.
s Gal. 5. 21.
t Psa. 19. 16.

A. In the faculties of the [o]imagination, [p]understanding, [q]conscience, the heart (which is the [r]will and [s]affections) and the [t]memory.

Body.

Q. How the body?

Rom. 6. 13. *A.* The members thereof are made weapons of righteousness.

Repentance.

Q. But what is that grace which necessarily followeth all these in the believer?

Mark 1. 15. *A.* Repentance, which is the second part of our covenant.

Q. What is repentance as it is here taken?

b Gal. 5. 6.
2 Cor, 5. 14.
c 2 Cor. 6. 9.

A. It is a [b]fruit of faith, which from the feeling of God's love, and [c]sorrow for sin, bringeth forth [d]a new life.

New life.

d 2 Cor. 5. 17.

Q. Wherein doth it consist?

e Esay 1. 16, 17.
f Acts 26. 20.

A. [e]First, in the hatred and forsaking of all evil. Secondly, in an earnest desire to please God in all things alwaies: which is our doing of [f]good works.

Good works.

Q. Can we then do good works?

Exod. 38. 36,37.

A. Not perfectly, but God accepts of them through Christ his intercession.

Rule of Godliness.

Q. What rule have we to teach us what evil to leave and good to do?

Law.

A. The law of God in the ten commandments.

Exod. 20. 12.

Q. How many tables is the law divided into?

Two tables.

A. Two; the first containing four commandments, the other six.

Com. 1.

Q. What is the sum of the first commandment?

A. That we chuse the true God for our God and set our hearts upon him.

Com. 2.

Q. What is the sum of the second?

A. That we worship him only, and that with his own worship.

Com. 3.

Q. What the third?

A. That we use his name reverently at all times, as well as in his solemn worship.

Com. 4.

Q. What the fourth?

A. That we worship him more specially on the Sabbath.

Com. 5, 6, 7, 8, 9, 10.

Q. What is the summe of the second table?

A. That we maintain our neighbours and our own [5]dignity, [6]life, [7]chastity, [8]goods, [9]good name; yea even[10] in our first thoughts.

Helps of Godlinesse.

Q. What helps and means have we to grow in godlinesse?

A. Many both publike and private.

Publike.

Q. What be the publike?

a Est. 4. 16.
b 2 Chr. 20. 26.
c Neh. 8. 4.
d Deut. 31. 11.
e Matt. 18. 15, 16, 17.

A. Either extraordinary, as holy [a]fasting and [b]feasting; or ordinary, as the use of the word [c]preached and [d]read, the sacraments prayer and [e]discipline.

Sacraments.

Rom. 4. 11.

Q. What are the sacraments?

A. The visible signs and seals of the covenant, ordained of God, to represent and confirm the same unto us.

Q. How many sacraments are there in the gospel?

a 1 Cor. 11. 2, 3.
b Gen. 17. 10.
c Exod. 12. 11.

A. [a]Two only, Baptisme and the Lord's Supper, as under the law were [b]circumcision and the [c]Passover.

Baptism.

Gal. 3. 23.

Q. What is Baptism?

A. A sacrament of our new birth and entrance into the state of grace.

Lord's Supper.

1 Cor. 10. 16.
1 Cor. 1. 26.

Q. What is the Lord's Supper?

A. A sacrament of our growth and increase in grace.

Prayer.

1 John 5. 14.

Q. What is prayer?

A. It is a calling upon God only in the name of Christ.

Q. How many parts of prayer are there?

A. Three; confession, petition, and thanksgiving.

Q. What pattern of prayer have we?

Lord's Prayer.

A. The Lord's prayer.

Matt. 6. 9.

Q. How many things are to be considered in this prayer?

Parts of it.

A. Three; the preface, the prayer itself, and the conclusion.

Petitions.

Q. For the prayer itself, how many petitions are in it?

A. Six; three concerning God's glory and three for our necessities.

Q. What learn we by this prayer?

A. Both what we should pray for; and how, namely, with preparation, faith, love, reverence, zeal, confidence, and continuance.

Private helps.

Q. Which be the private helps?

a Gen. 24. 63.
b Deut. 17. 19.
c Gen. 18. 17, 19.

A. [a]Private prayer, [b]reading, [c]family exercese and the rest.

Lets to Godliness.

Q. Which be the lets to a godly life?

A. They are many: but for the most part they are either from the [d]weakening of faith or the neglect of the means.

d Rev. 2. 4, 5.

Renewed Repentance.

Q. But what if a true Christian fall into sin after he hath repented?

A. He must then renew his repentance and covenant with God.

2 Cor. 7. 8... 11.

Perseverance.

Q. But may he not fall finally?

A. No, for he hath promise of perseverance.

Phil. 1. 6.

The fourth estate of immortality.

Death.

Q. What becomes of a man at his death?

A. The body goeth to the grave, the soul to the place thereof till the judgment.

Eccl. 12. 9.

Judgment.

Q. Who shall be the judge of the world?

Judge.

A. Christ, for it is the last part of his kingly office.

2 Tim. 4. 1.
1 Cor. 15. 15.

Resurrection.

Q. What shall be the preparation to the judgment?

A. The resurrection of the dead and change of the living.

Acts 24. 25.
1 Cor. 15.

Eternal life and death.

Q. What shall then be the estate of the godly?

A. Eternall life in glory.

Q. What shall be the estate of the wicked?

A. Everlasting damnation.

Matt. 25. 46.

REV. 20. 6.

Blessed and holy is he that hath part in the first resurrection: for on such the second death hath no power.

FINIS.

A

SHORT

CATECHISME

CONTAINING THE PRINCIPLES OF RELIGION

VERY PROFITABLE FOR ALL SORTS OF PEOPLE

The Nineteenth Impression.

LONDON:

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A

SHORT CATECHISME.

Q. What ought to be the chiefe and continuall care of every man in this life?

A. To glorifie [a]God and save his [b]soule.

a 1 Cor. 10. 31; *b* Acts 16. 30, 31; Matt. 16. 26.

Q. Whence must we take direction to attaine hereunto?

A. Out of the word of God [c]alone.—[c]John 20. 31.

Q. What call you the Word of God?

A. The holy Scripture immediately [d]inspired, which is contained in the books of the Old and New Testament.—[d]2 Tim. 3. 16.

Q. What are the books of the Old Testament?

A. Moses [e]and the Prophets.—[e]Luke 24. 37.

Q. Which are the books of the New Testament?

A. Matthew, Marke, Luke, and the rest as they follow in our Bible.

Q. How may it be proved that these books are the word of God immediately inspired by the Holy Ghost to the Prophets and Apostles?

A. By the testimony of the [f]church, constancy of the [g]saints, miracles [h]wrought to confirm the truth, and the antiquity [i]thereof.

f 2 Pet. 1. 9; *g* Rev. 6. 9; *h* 1 Kings 17. 24; Joh. 3. 2; *i* Jer. 6. 16; Heb. 13. 8.

Q. How else?

A. By the [k]style, [l]efficacy, sweet [m]consent, admirable [n]doctrine, excellent [o]end, and the witnesse [p]of the Scripture itself.

k Gen. 17. 1; Psa. 50. 1; Esa. 44. 24; Gen. 2. 17; Exod. 20. 1, 2; Joel 1. 1; 1 Cor. 11. 23; Joh. 3. 36; 1 Cor. 3. 23, 24; *l* Psal. 14. 8; Rom. 15. 4; Acts 5. 38, 39; Rom. 7. 7; Zach. 13. 2; Zeph. 2. 11; Acts 9. 5, 20, 21; Phil. 1. 12, 13; Rom. 15. 19; 2 Cor. 4. 8, 9, 10; *m* Gen. 3. 15 and 49. 10; Esa. 9. 6; Dan. 2. 24; Mat. 1. 18; Acts 10. 43; *n* Psa. 119. 129, 138, 172; Deut. 45. 6; *o* John 20. 31; *p* 2 Tim. 3. 6; 2 Pet. 1. 19.

Q. These reasons may convince any, be he never so obstinate, but are they sufficient to persuade the heart thereof?

A. No; the testimony of the Spirit is [q]necessary and onely [r]all-sufficient for this purpose.

q 1 Cor. 2. 14; *r* 1 John 2. 20, 27.

Q. What are the properties of the Scripture?

A. It is of divine [s]authoritie, the rule [t]of faith and manners, [u]necessarie, [v]pure, [x]perfect, and [y]plaine.

s 2 Tim. 3. 16; *t* Eccles. 12. 10; Gal. 6. 16; *u* Rom. 10. 14; *v* Psal. 12. 6; *x* Psal. 19. 7; *y* Prov. 8. 9.

Q. For what end was the Scripture written?

A. To teach, instruct, convince, correct, and comfort.

2 Tim. 3. 16, 17; Rom. 15. 4.

Q. Doth the knowledge of the Scriptures belong unto all men?

A. Yea all men are not onely [a]allowed, but exhorted and commanded, to [b]read, heare, and [c]understand the Scriptures.

a John 5. 39; *b* Deut. 17. 18. 19; Rev. 1. 3; *c* Acts 8. 30.

Q. The Scriptures were written in Hebrew and Greeke, how then shall all men read and understand them?

A. They ought to be [d]translated into knowne tongues, and [e]interpreted.

d 1 Cor. 14. 18, 19; *e* Neh. 8. 8; Acts 8. 35.

Q. What doth the Scripture especially teach us?

A. The saving [f]knowledge of God, and Jesus Christ.

f John 17. 3; Col. 2. 1, 2.

Q. How may it be proved that there is a God?

A. By the [g]workes and [h]wonders which are seene, the testimonie of [i]conscience, the powers [k]of the soule, and the practices of [l]Satan.

g Psal. 19. 1, 2; Esa. 41. 23; Rom. 1. 20; Acts 14. 17; Job 12. 7, 8, 9; *h* Exod. 8. 19 and 9. 16; *i* Rom. 2. 15; Esa. 33. 14; Psa. 14. 5 and 53. 5; *k* Zech. 12. 1; Psal. 94. 8, 9, 10; *l* Rev. 12. 7, 10.

Q. How else?

A. By the consent of nations, defence of the [m]church, [n]support and comfort of the godly, but principally by [o]the Scriptures.

m Psal. 9. 16 and 58. 10, 11; *n* Jer. 33. 9; *o* Esa. 42. 8.

Q. What is God?

A. He is a [p]Spirit, having his being of [q]himselfe.

p John 4. 24; *q* Exod. 3. 14.

Q. How many Gods be there ?

A. Onely one [r]God and three [s]persons, the Father, Sonne, and Holy Ghost.

r Deut. 6. 4, 6; 1 Cor. 8. 4, 6; *s* Matt. 28. 19; 1 John 5. 7.

Q. What is the propertie of the Father ?

A. To be of himselfe and to [t]beget his Sonne.—[t]John 1. 18 and 3. 16.

Q. What is the propertie of the Sonne ?

A. To be begotten [u]of the Father.—[u]John 3. 18.

Q. What is the propertie of the Holy Ghost ?

A. To proceed from the [w]Father and the [x]Sonne.

w John 15. 26; *x* Rom. 8. 9; Gal. 4. 6.

Q. The nature of God is infinite and incomprehensible, how then may we conceive of him ?

A. By his [y]properties and by his [z]workes.

y Exod. 34. 6, 7; *z* Psal. 19. 1, and 8. 1.

Q. What are his properties ?

A. He is most [a]wise, [b]strong, [c]good, [d]gracious, [e]just, [f]merciful, [g]perfect, [h]blessed, and [i]glorious.

a Rom. 16. 27; *b* Job 12. 13; *c* Matt. 19. 17; *d* Exod. 33. 13; Rom. 5. 8; *e* Psal. 145. 17; *f* Psal. 103. 11, and 145. 8, 9; *g* Matt. 5. 48; Job 35. 7, 8; *h* Mar. 14. 61; Rom. 9. 5; *i* 1 Cor. 2. 8.

Q. What are his workes ?

A. They are three; Decree, Creation, and Providence.

Q. What is the decree ?

A. That whereby God hath from eternitie set [k]downe with himself whatsoever shall come to passe.—[k]Eph. 1. 11.

Q. What is creation ?

A. That whereby God made all things of [l]nothing in [m]six dayes.

l Heb. 11. 3; *m* Exod. 20. 11.

Q. In what form or manner were all things created ?

A. In an excellent [n]order, and exceeding [o]good.

n Jer. 10. 12; *o* Gen. 1. 31.

Q. For what end did God make all things ?

A. For the praise of his power, [p]goodnesse, wisdome, perfection, and freedom.—[p]Prov. 16. 4; Rev. 4. 11.

Q. What is providence ?

A. That whereby God doth [q]preserve and governe [r]all things, with all their actions.

q Psal. 36. 6; 1 Tim. 4. 10; *r* Prov. 15. 3; Matth. 10. 29, 30, 31.

Q. What are the special creatures made and preserved and governed by the Lord ?

A. Angels [s]and men.—[s]Heb. 2. 7; Col. 1. 16.

Q. What was the estate of man by creation ?

A. Marvellous, [t]holy, and happy.—[t]Eccles. 7. 29.

Q. Why say you that man was holy ?

A. Because he was [u]created after the image of God, in knowledge, righteousnesse, and true holinesse.

u Gen. 1. 26; Col. 3. 10; Eph. 4. 23, 24.

Q. Wherein did man's happinesse consist ?

A. In the enjoying [w]of sweet peace and communion with God.—[w]Gen. 1. 29.

Q. What farther privileges did man enjoy in this estate of innocencie ?

A. He was placed in [x]Paradise, had liberty to eat of every tree [y]of the garden except the [z]tree of knowledge of good and evil, and was made [a]ruler of all earthly creatures.

x Gen. 2. 15; *y* Gen. 2. 16; *z* Gen. 2. 17; *a* Gen. 2. 19; Psal. 8. 6.

Q. Were these things bestowed upon man that he might live as he list ?

A. No; but that he might serve the [b]Lord his maker, who therefore gave man a [c]law, binding him always to perfect obedience, and a special commandment to trie him.

b Rev. 4. 11; Psal. 95. 6; *c* Rom. 2. 14.

Q. What was that special commandment ?

A. Of the tree of knowledge of good and [d]evil thou shalt not eat; for in the day that thou eatest thereof, thou shalt dye the death.—[d]Gen. 2. 17.

Q. Death, we heare, was threatened if he disobeyed; what promise was made to encourage him to his dutie?

A. The [e]continuance both of himself and his posteritie in that good estate.—[e]Gen. 2. 9.

Q. Did man continue in that good estate?

A. No; but he fell from [f]God through the enticement of Satan.—[f]1 Tim. 2. 14.

Q. How did he fall?

A. By sinning wilfully [g]against God, [h]transgressing his law.

g Eccles. 7. 29 or 31; Rom. 5. 12; *h* 1 John 3. 4.

Q. What was the sinne he did commit?

A. The eating of the [i]forbidden fruit.—[i]Gen. 3. 6.

Q. Did all mankind sinne in Adam?

A. Yes; [k]for we were all in his loynes.

k Rom. 5. 12; 1 Cor. 15. 22; Heb. 7. 9, 10.

Q. What is the state of all men by reason of Adam's fall?

A. They are dead in [l]sin, and bondslaves of Satan.—[l]Eph. 2. 1, 2.

Q. How doth that appeare?

A. In that they are altogether [m]unable to good, and [n]prone to evil continually.

m 2 Cor. 3. 5; *n* Gen. 8. 21.

Q. What fruits doe proceed from this originall corruption?

A. Evill [o]thoughts, words, and [p]workes.

o Gen. 6. 5; *p* Gal. 5. 19.

Q. Are all the actions of naturall men evill continually?

A. Yes; for they [q]fayle in many things, and therefore as they come from them, they are [r]odious unto God.

q Matt. 12. 35; *r* Prov. 28. 9.

Q. What punishments are due unto man by reason of those sinnes?

A. All woe [s]and misery, temporal, spirituall, and eternall.

s Lam. 3. 39; Rom. 6. 23; Gal. 3. 10.

Q. What are the temporall miseries?

A. God's [t]curse upon the creatures, on [u]man's body, senses, name, friends, whatsoever he takes in hand, and death[w] itself.

t Rom. 8. 20; *u* Deut. 28. 15, 16, etc.; *w* Rom. 6. 21.

Q. What are the spirituall miseries?

A. Blindnesse of [x]minde, the spirit of [y]slumber and giddiness, horrour of [z]conscience, hardnesse of [a]heart, a reprobate [b]sense, and strong [c]delusions.

x Esa. 6. 9; *y* Rom. 11. 8; *z* Matt. 27. 3, 4, 5; *a* Exod. 7. 3; *b* Rom. 1. 28; *c* 2 Thess. 2. 11.

Q. What is the eternall misery?

A. Everlasting [d]damnation.—[d]Rom. 6. 23.

Q. After a man doth know his misery, what is he to learn in the next place?

A. The true means how he may escape the foresaid [e]misery, and be restored to [f]happinesse.

e Acts 2. 37; *f* Acts 16. 30.

Q. By what means may we escape this misery and recover happinesse?

A. Onely by [g]Jesus Christ.—[g]Acts 4. 12.

Q. What is Jesus Christ?

A. The eternal Son [h]of God, who in time became man for his elect.—[h]Gal. 4. 4, 5.

Q. How many things are we to consider in Christ?

A. His [i]person and his [k]office.

i Col. 2. 9; *k* Heb. 2. 16, 17.

Q. What is his person?

A. It is [l]God and man united together into one [m]person.

l John 1. 14; Rom. 9. 5; Esay 7. 14; *m* 1 Cor. 8. 6.

Q. Being God before all time, how could he be made man?

A. He was conceived by the [n]Holy Ghost, born of the Virgin *Mary* according to the [o]Prophets.

n Luke 1. 35; *o* Gen. 3. 15; Esay 7. 14, and 11. 1.

Q. Why was Christ conceived by the Holy Ghost?

A. That he might be pure, [p]without sinne, wherewith all are stained that are conceived after the ordinary [q]manner.

p Luke 1. 45; *q* John 2. 6.

Q. Why was he God?

A. That he might beare the weight of God's wrath, without sinking under it, overcome death, be the Head of the Church, repaire his image in us, conquer the enemies of our salvation, and defend us against them.

Q. Why was he man ?

A. That he might suffer death [r]for us, sanctifie our [s]nature, and we might have accesse with [t]boldnesse to the throne of grace.

r Heb. 2. 14; *s* Heb. 2. 11; *t* Heb. 4. 15, 16.

Q. What is his office ?

A. To be a mediator to [u]reconcile God and man.—[u]1 Tim. 2. 5.

Q. How did he that ?

A. By his fulfilling [w]the law and by his [x]sufferings.

w Mat. 3. 15; *x* Heb. 9. 15; Rom. 5. 10, 12, 13.

Q. What understand you by his suffering ?

A. His voluntarie [y]humiliation both in [z]soule and bodie, his [a]crucifying, death and [b]buriall, and abiding [c]under the dominion of death for a time.

y Phil. 2. 5, 6, 7, 8; *z* Esay 53. 10; Matth. 26. 38; Heb. 9. 14; *a* Luke 23. 33; *b* 1 Cor. 15. 3, 4; *c* Acts 2. 27.

Q. Did Christ alwayes abide under the power and dominion of death ?

A. No: for the power of death being [d]subdued, the third [e]day he rose again, ascended [f]into heaven, and sitteth at the right hand of the Father.

d Acts 2. 31; *e* 1 Cor. 15. 3. 4; *f* Marke 16. 19.

Q. What are the speciall parts of Christ's mediatorship ?

A He is [g]Prophet, [h]Priest, and [i]King.

g Acts 3. 22; *h* Heb. 2. 17; *i* Psal. 110. 1.

Q. Why was Christ a Prophet ?

A. To reveale unto us the way to [k]everlasting life.—[k]Luke 4. 18. 19.

Q. Why was he a Priest ?

A. To purchase for us [l]righteousnesse and life eternall.—[l]Heb. 5. 9.

Q. What are the functions of his priestly office ?

A. [m]Offering up himself a sacrifice once for all, and making request for us.

m Heb. 5. 1, and 9. 6, and 7. 25.

Q. Why was Christ a King?

A. To bridle and [n]subdue all his enemies; but to [o]gather and [p]governe his elect and chosen.

n Col. 2. 14; Psal. 110. 1, 2; 1 Corin. 15. 28; *o* John 19. 16; Hag. 2. 7; *p* Ezek. 34. 23, 24.

Q. What benefit do we receive by the death and resurrection of Christ?

A. We are redeemed from the [q]guilt, punishment, and [r]power of sin, and shall be raised [s]up at the last day.

q Gal. 3. 13; Col. 1. 14; *r* Luke 1. 74; Titus 2. 14; *s* 1 Cor. 15. 13.

Q. How are we redeemed from the guilt and punishment of sin?

A. God the Father accepting the death of Christ as a full [t]ransome and satisfaction to his justice, doth freely discharge and acquit us from all our sins.

t Rom. 2. 24, 25; Col. 1. 14.

Q. How are we redeemed from the power and tyrannie of sinne?

A. Christ by his death killeth [a]sin in us, and by his resurrection doth quicken us to newnesse of life.—[a]Rom. 6. 3, 4.

Q. What are the benefits of Christ's ascension and sitting at the right hand of the Father?

A. The leading of [u]captivity captive, the giving of gifts unto men, the pouring[x] of his Spirit upon his people, and the preparing[y] a place for them.

u Eph. 4. 11; *x* Acts 2. 16, 17; *y* John 14. 3.

Q. What are the benefits of his intercession?

A. The persons of the faithful do alwayes remain just, and their works acceptable in the sight of God; hereby also they are defended against the accusations of all their enemies.

z 1 Pet. 2. 5; Gen. 4. 4; Exod. 28. 38.

Q. How will the knowledge of these things work in the heart of him whom God will save?

A. It brings him to a serious consideration[a] of his own estate, to grieve for sin and the fear of God's [b]displeasure whereby the heart is broken and humbled.

a Jer. 8. 6, 7; Luke 15. 17; *b* Acts 2. 37; *c* Acts 9. 6.

Q. What else will this knowledge worke?

A. It will bring a man to confesse his [d]sinne, highly to [e]prize Christ and hunger [f]after him untill he obtaine his desire.

d Luke 15. 18; *e* Matt. 13. 44; *f* Esa. 55. 1; John 7. 37.

Q. How are we made partakers of Christ with all his benefits ?

A. By faith [g]alone.

g John 3. 16, and 1. 12; Acts 13. 29.

Q. What is faith ?

A. A resting upon Christ [h]alone for salvation.

h Psal. 2. 12; Acts 16. 21.

Q. What is the ground of faith ?

A. The free promises[i] of God made in Christ, concerning the forgivenesse of sinnes, and eternall righteousnesse.

i Rom. 4. 18; Heb. 11. 11.

Q. How is faith wrought in us ?

A. Inwardly by the Spirit as the [k]author; and outwardly by the [l]preaching of the word and [m]catechising as the instrument thereof.

k Acts 16. 14; *l* Rom. 10. 14; *m* Heb. 5. 11, 12, and 6. 2.

Q. How doth the word worke faith in us ?

A. By shewing us our [n]misery, and the true meanes of [o]our recovery, encouraging[p] us being humbled, to receive the promises of the gospel.

n Rom. 7. 7; Gal. 3. 23; *o* Gal. 4. 4, 5; *p* Matth. 11. 28; Esay 61. 1, 2, 3; Revel. 22. 17.

Q. How doth the Spirit worke by the word ?

A. It doth teach us wisdome to apply [q]things, generally spoken, particularly to ourselves, secretly upholdeth [r]against despaire, stirreth up in us good [s]desires, doth soften [t]the heart [u]and draw us to rest upon Christ for salvation, before we have [w]the feeling of comfort.

q Ezek. 36. 27, 31; *r* Psal. 51. 12; *s* Phil. 2. 13; *t* Ezek. 11. 19, and 36. 36; *u* John 6. 44; *w* Matt. 11. 28, 29.

Q. By what meanes is faith increased ?

A. By hearing the same [x]word preached and catechised, and likewise by [y]earnest prayer.

x 1 Pet. 2. 2; *y* Luke 17. 5.

Q. How must we hear that we may get profit ?

A. With [z]reverence, [a]meekness, [b]joy, [c]a longing desire to learne, and giving[d] credit to the truth.

z Esa. 66. 2, 5; *a* Jam. 1. 21; *b* Mat. 13. 44; *c* 1 Pet. 2. 2; *d* Heb. 4. 1. 2.

Q. How else?

A. We must meditate [e]of that wee heare, apply it to ourselves, conferre [f]of it with others, and with [g]diligence set about the practice of what is required.

e Psalm 1. 2, and 119. 14, 15; *f* John 4. 53; *g* Esay 2. 3; Luke 2. 15.

Q. What is prayer?

A. It is a calling upon God, in the name of Christ, with the [h]heart, and sometimes with the voice, according to his will, for ourselves and [i]others.

h Exod. 14. 15; 1 Sam. 1. 13; *i* 1 John 5. 14.

Q. To whom must we pray?

A. To God alone, in the name[k] of Christ.—[k]John 16. 23.

Q. Ought we not in prayer to make particular confession of our sinnes?

A. Yea; so farre as we can [l]come to the knowledge of them; and this we must do with [m]griefe, hatred, and shame, freely [n]accusing and condemning ourselves before God with broken and [o]contrite hearts.

1 Sam. 12. 19; Psal. 19. 12; *m* Neh. 6. 11; *n* Neh. 9. 33; *o* Zach. 12. 10.

Q. What are the parts of prayer?

A. Petition and thanksgiving.

Q. What is Petition?

A. It is a prayer, wherein we desire the [p]preventing or [q]removing of things hurtfull, and the obtaining of things needful either for this life or for that which is to come.

p Esay 37. 20; Matt. 6. 13; *q* Psal. 6. 1, 2, 3, 4.

Q. How must we make our requests that we may be heard?

A. With [r]understanding, feeling of our[s] wants, [t]fervency, [u]reverence, hope[w] to speed, and [x]love.

r 1 Cor. 14. 15; *s* Matt. 11. 28; *t* Jam. 5. 16, 17; *u* Eccles. 5. 2; *w* 1 Tim. 2. 8; *x* Mat. 6. 14; Mat. 11. 25.

Q. What is thanksgiving?

A. It is [y]prayer, wherein we render [z]thanks to God for his generall goodnesse and particular [a]favours.

y 1 Sam. 2. 5; *z* Psal. 136. 1, etc; *a* Psal. 103. 1, 2, 3, 4, 5.

Q. What things are required in thanksgiving ?

A. Love to [b]God and joy in [c]his mercy, a desire to [d]draw others to obey and glorifie God, and an endeavour [e]to proceed in godlinesse ourselves.

b Psal. 18. 1, 2 ; *c* Psal. 126. 1, 2 ; *d* Psal. 34. 11 ; *e* Deut. 6. 10, 11, 12, 13.

Q. What rule of direction is there according to which we ought to frame our prayers ?

A. The generall direction is the word of God, the more speciall is the Lord's Prayer.

Q. How many things are to be considered in the Lord's Prayer ?

A. Three ; the preface, the prayer itself, and the conclusion.

Q. What is the preface ?

A. Our Father which art in heaven.

Q. What learn you out of this preface ?

A. That God is our Father by grace and adoption, through Jesus Christ, glorious in majesty and infinite in power, that both can and hath promised to help us.

Q. What are you to consider in the prayer itselfe ?

A. Six petitions and a thanksgiving.

Q. Which is the first petition ?

A. Hallowed be thy name.

Q. What desire you of God in this petition ?

A. That God's infinite excellency may be magnified by us on earth in heart, word, and deed.

Q. Which is the second petition ?

A. Thy kingdome come.

Q. What doe you desire of God in this petition ?

A. That Christ would convert such as be under the power of Satan ; rule in the hearts of his chosen by his Spirit here, and perfect their salvation in heaven hereafter.

Q. Which is the third petition ?

A. Thy will be done in earth as it is in heaven.

Q. What desire you of God in this petition ?

A. That whatsoever God willeth in his word, might be obeyed chearefully, speedily, faithfully, and constantly by men on earth as the angels do in heaven.

Q. Which is the fourth petition ?

A. Give us this day our daily bread.

Q. What desire you of God in this petition ?

A. That God would bestow on us all things necessarie for this life ; as good maintenance, etc.

Q. Which is the fift petition ?

A. And forgive us our trespasses as we forgive them that trespasse against us.

Q. What desire you of God in this petition ?

A. That God in his free mercy in Jesus Christ would fully pardon all our sinnes as we do pardon the wrongs and injuries we receive from others.

Q. Which is the sixt petition ?

A. And lead us not into temptation, but deliver us from evil.

Q. What desire you of God in this petition ?

A. To be freed from trials so farre as it may stand with the good pleasure of God, and alwayes to be delivered from the evil thereof, that we faint not under them or be foiled by them.

Q. Which is the thanksgiving in the Lord's prayer ?

A. For thine is the kingdome, the power and the glory for ever and ever.

Q. Do not these words containe a reason also why we beg the former blessings at the hand of God ?

A. Yes ; for seeing the kingdom, power, and glory is the Lord's, we should call upon him in all our necessities ?

Q. Which is the conclusion of the Lord's prayer ?

A. Amen, which is a witnessing of our faith, and desire of the things prayed for.

Q. What doth AMEN *signifie ?*

A. So it is, *or* so be it.

Q. What must we do after we have prayed?

A. Observe how we speed, and what answer we [f]receive.—[f]Psal. 3. 4, and 85. 8.

Q. What benefit shall we gain thereby?

A. It will stirre up the heart to [g]thankfulnesse, remove dulnesse[h] and negligence in this dutie, strengthen our [i]faith and inflame our hearts with zeal, joy, and love.

g Psal. 31. 21, 22; *h* Psal. 88. 13, and 4. 1, 2; *i* Psal. 4. 3; *k* Psal. 116. 1; Psal. 28. 6, 7.

Q. What must we do if God answer us not at the first or second time?

A. Examine how [l]we pray, and continue [m]fervent therein, waiting upon [n]the Lord until we speed.

l James 4. 3; *m* Luke 18. 1; *n* Hab. 2. 3; Psal. 5. 3.

Q. Who ought to pray?

A. Though God require it of all men upon earth, yet it more especially belongeth to the members[o] of the church militant.—[o]Matt. 7. 7, 8.

Q. Who can and may pray with hope to speed?

A. Onely they that depart [p]from iniquity.—[p]Psal. 66. 18.

Q. For whom must we pray?

A. For all sorts of men now [q]living, or that shall live [r]thereafter, but [s]not for the dead.

q 1 Tim. 2. 1, 2; *r* John 17. 20; *s* Luke 16. 24, 25.

Q. May men content themselves to pray in private onely, or onely in publike?

A. No; but they must use both [t]publicke and [u]private prayer.

t Acts 2. 42; *u* Luke 11. 1.

Q. What other means hath God appointed to increase faith?

A. The due administration and [w]receiving of the sacraments.

w Gen. 17. 9, 10, 11; Rom. 4. 11.

Q. Who ought to administer the sacraments?

A. Onely they that are [x]lawfully called thereunto by the church.—[x]Heb. 5. 4.

Q. What is a sacrament?

A. A seale of the [y]covenant of grace.—[y]Rom. 4. 11.

Q. In what words is the covenant expressed in Scripture?

A. I will be thy God, and thou shalt be my people.—Jer. 31. 33.

Q. What are the parts of a Sacrament?

A. Two; an outward visible signe sanctified to represent and seal another thing to the minde and heart, and an inward grace which is the thing signified.

Q. Who is the author of the Sacrament?

A. The Lord [z]onely who made the covenant.—[z]Esa. 7. 14, and 38. 7.

Q. How many sacraments are there?

A. Two; [a]Baptisme and the [b]Lord's Supper.

a John 1. 26; *b* Luke 22. 19, 20.

Q. What is baptisme?

A. A sacrament of our [c]ingrafting into Christ, communion with him and entrance into the Church.

c Matt. 28. 19; Acts 8. 28.

Q. What is the outward signe?

A. Water, [d]wherewith the party baptized is washed [e]by dipping or sprinkling in the name [f]of the Father, Sonne, and Holy Ghost.

d Acts 10. 47; *e* Matt. 3. 6, 11, 13, 16; Acts 16. 15; *f* Matt. 28. 19.

Q. What is the inward grace or thing signified?

A. Forgivenesse of [f]sinnes and [g]sanctification.

f Mark 1. 4; Acts 2. 38; *g* Tit. 3. 5.

Q. To what conditions doth the party baptized binde himself?

A. To believe in [h]Christ and [i]forsake his sinne.

h Acts 8. 37; *i* Matt. 3. 12.

Q. How oft ought a man to be baptized?

A. It is enough [k]once to be baptized, for baptisme is a pledge [l]of our new birth.

k Acts 7. 8; *l* Tit. 3. 5.

Q. Who ought to be baptized?

A. Infidels [m]converted to the faith, and the infants of [n]one or both Christian parents.

m Acts 8. 12; *n* Acts 2. 39; 1 Cor. 7. 14.

Q. What is the Lord's Supper?

A. A sacrament of our [a]continuance and growth in Christ.—[a]1 Cor. 10. 16.

Q. Who is the author of this sacrament?

A. The [b]Lord Jesus in the same night that he was betrayed.—[b]1 Cor. 11. 23, 24.

Q. What is the outward signe?

A. Bread[c] and wine, with the actions pertaining to them, as breaking, giving, receiving, eating, and drinking.—[c]Matt. 26. 27, 28.

Q. What is the inward grace?

A. Christ[d] with all the benefits of his death and passion.—[d]1 Cor. 11. 24.

Q. What is the duty of the minister in the administration of this sacrament?

A. To consecrate[e] it by declaring the institution thereof and prayer joyned with thanksgiving; as also to breake the bread and afterwards to deliver the bread and wine to the people.

e 1 Cor. 11. 23, 24; Matt. 26. 26, 27, 28; Mark 14. 22; Luke 22. 19.

Q. What is hereby signified?

A. The action of God the Father offering Christ to all, and bestowing him [f]effectually upon the worthy receiver.—[f]1 Cor. 10. 16.

Q. What is the dutie of the receivers?

A. To receive[g] the bread and wine delivered, and to eat and drink thereof.

g Matt. 26. 26, 27; 1 Cor. 11. 23, 24.

Q. What is signified hereby?

A. Our [h]receiving and feeding upon Christ by faith.—[h]1 Cor. 10. 16.

Q. Is it sufficient to receive the sacrament once?

A. No; [i]but we must receive it often.—[i]Acts 2. 42, and 20. 7.

Q. For what end and use ought we to receive this sacrament?

A. To [k]confirme our faith, communion with Christ, and all saving graces in us, to keepe[l] in remembrance the Lord's death untill he come againe, and to testify [m]our love one to another.

k 1 Cor. 10. 16; *l* 1 Cor. 11. 24, 26; *m* 1 Cor. 12. 13.

Q. What is the danger of unworthy receiving?

A. Unworthy receivers are guilty of the body and blood of the Lord, and do eat and drinke judgement to themselves.—1 Cor. 11. 27, 29.

Q. Who are to receive this sacrament?

A. Such as know their [n]misery by sin, the remedy thereof in Christ, and the [o]doctrine of the sacrament, withall earnestly [p]longing to be satisfied with the bread of life.

n Matt. 11. 28; *o* Exod. 12. 26, 27; *p* Rev. 22. 17.

Q. What else is required in them that come to this table?

A. A renewed [q]hatred of all sinne, an hearty endeavour to overcome naturall passions, an utter and well-advised forsaking of [r]grosse sins, willingnesse[s] to be strengthened in faith, and a [t]longing desire for the good of our brethren.

q Luke 3. 12, 13; Matt. 18. 3; *r* Luke 14. 28, 29, etc.; *s* Matt. 5. 6; *t* Mark 11. 25; Matt. 5. 23, 24.

Q. What if a man finde himselfe weake in faith and full of doubting?

A. He must bewaile [u]his unbeleefe, pray for faith, seeke to have his doubts resolved, and so receive to be further [w]strengthened.

u Mark 9. 24; *w* Judg. 6. 36, 37; Exod. 12. 1, 2, 3, 4.

Q. How ought a man's heart to be affected in receiving the sacrament?

A. With [g]reverence, joy, and [h]comfort, meditating [i]on the outward signes and what they signifie, the dainties prepared, and love of him that prepared them, our communion with Christ, his graces and faithfull people whereby the heart is prepared to thanksgiving.

g Exod. 3. 5; Gen. 28. 17; *h* Deut. 16. 15; *i* 1 Cor. 11. 25; 1 Kings 8. 66.

Q. What must we do after we have received?

A. We must endeavour to find an encrease of [k]faith, love, and all saving graces, abounding more and more in well-doing.

k Prov. 4. 18; Ezek. 47. 12.

Q. What order hath the Lord left in his Church to keepe his ordinances from contempt?

A. The unruly should be [l]admonished, the obstinate [m]excommunicated, and the penitent after their fall restored and [n]comforted.

l 1 Thes. 5. 14; *m* 1 Cor. 5. 5; *n* 2 Cor. 2. 6, 7.

Q. Besides the forenamed meanes, are there not some other profitable for the increase of faith?

A. Yes; [o]reading or hearing the Scriptures read in [p]publique and in [q]private, [r]meditation and [s]conference.

o Rev. 1. 3; *p* Acts 13. 15; *q* Acts 8. 30; *r* Luke 2. 51; *s* Heb. 3. 13; John 4. 52.

Q. Hitherto of the ordinary meanes whereby faith is encreased; Be there not also some extraordinary meanes?

A. Yes; and those be holy [a]fasting, holy [b]feasting and religious [c]vowes.

a Luke 5. 35; *b* Esther 9. 17 *c* Psal. 50. 14.

Q. What is an holy fast?

A. A religious [d]abstinence from all the labours[e] of our calling and comforts[f] of life, so farre as comelinesse and necessity will permit, that wee might bee more seriously [g]humbled before God, and more fervent in prayer.

d Esther 4. 16; *e* Lev. 23. 28; *f* Exod. 35. 5; *g* Dan. 9. 9, 11; Levit. 23. 27.

Q. When ought we to fast?

A. When we feele or [h]fear some grievous calamity upon us or hanging over our heads, want some speciall blessing, are pressed with some speciall sinne, or goe about some [i]weighty matter.

h Esther 4. 16; Ezra 8. 21; *i* Acts 13. 2.

Q. What is an holy feast?

A. An extraordinary [k]thanksgiving for some notable deliverance out of some desperate danger, testified with feasting before God, with joy and gladnesse, sending presents to our friends and [l]portions to the needy.

k 1 Chr. 16. 8, and 29. 10, 11; *l* Neh. 8. 10; Esther 9. 22.

Q. What is a religious vow?

A. A solemne [m]promise unto God made by a fit person of some lawful thing which is in his choice, to testifie his [n]love and thankfulnesse.

m Deut. 23. 21, 22; *n* Psal. 116. 12.

Q. Can faith being wrought and confirmed in us be fruitlesse and unprofitable?

A. No; for it worketh by [o]love.—[o]Gal. 5. 6.

Q. What is the principall work of faith?

A. It purifieth the heart.—Acts 15. 9.

Q. What followeth thereupon ?

A. A fighting and combating against sinne and corruption.—Gal. 5. 17.

Q. What else ?

A. Restraining[p] of all evill in affection and of grosse [q]sinne in life and conversation.

p Acts 2. 38; *q* Acts 19. 18, 19.

Q. What is a third thing that followeth hence ?

A. Love[r] and delight in that which is good, joyned with a sincere desire, purpose, and endeavour, [s]daily to amend whatsoever is amisse, and to lead a life[t] according to the law of God.

r Psal. 119. 97; *s* Phil. 3. 13, 14; Acts 11. 23; *t* Psal. 119. 6.

Q. Wherein is the summe of the law contained ?

A. In the ten Commandments.—Deut. 10. 4.

Q. How are they divided ?

A. Into two Tables.—Deut. 5. 22, and 10. 1, 2.

Q. Which are the commandments of the first table ?

A. The four first, and they teach the duty which we owe unto God immediately.

Q. Which are the commandments of the second table ?

A. The six last, which instruct us in our duty towards our neighbour.

Q. Which is the first Commandment ?

A. I am the Lord thy God, etc., Thou shalt have, etc.

Q. Which is the generall duty required in this commandment ?

A. That in minde, will, affections, and the effects of these, we take the true God in Christ to be our God.

Q. What is the generall sin here forbidden ?

A. All failing to give God that foresaid honour which is due unto him, or else in whole or in part giving it to any other.

Q. What is the second Commandment ?

A. Thou shalt not make thyself, etc.

Q. What is the generall duty which this commandement requireth ?

A. That we doe worship the true God purely according to his will.

Q. What is the generall sin forbidden ?

A. All omission of God's true worship when it is required, and all false worship either invented by others or taken up of our own heads.

Q. Which is the third Commandement ?

A. Thou shalt not take the name, etc.

Q. What is the generall duty required in this commandement ?

A. That we should use the titles, properties, workes, and ordinances of the Lord, with knowledge, faith, reverence, joy, and sincerity in thought, word, and conversation.

Q. What is the generall sin forbidden ?

A. Omitting the duty here required, using the Lord's name when we ought not, or otherwise than we should.

Q. When is the name of God taken otherwise then it should ?

A. When it is used ignorantly, superstitiously, without faith, rashly, not to a right end, hypocritically, falsly against conscience, and when men name themselves Christians but live scandalously.

Q. Which is the fourth Commandement ?

A. Remember the Sabbath day, etc.

Q. What is the generall duty here required ?

A. That the whole Sabbath or Lord's day be set apart from all common uses as holy to the Lord both publikely and privately in the practice of the duties of necessity, holinesse, and mercy.

Q. What is the generall sin here forbidden ?

A. All neglecting of the duties of that time, or prophaning of that day by needlesse works, words, or thoughts about our callings or recreation.

Q. Which day is to be set apart as holy to the Lord ?

A. It is morall and perpetuall to keepe one day in seven as holy: from the creation to the resurrection of Christ the seventh day was instituted; after Christ his resurrection the first day of the weeke was ordained, and is to be kept for ever.

Q. What is the fifth Commandement ?

A. Honour thy father and thy mother, etc.

Q. Who are to be understood by father and mother ?

A. Not onely naturall parents, but also all superiours in office, age, and gifts.

Q. What is it to honour ?

A. To acknowledge the excellency that is in men by vertue of their place, and to carry ourselves accordingly towards them.

Q. Are onely the duties of inferiors here intended ?

A. No; but of superiours and equals also.

Q. What then is the maine duty of this Commandement ?

A. That we carefully observe that order which God hath appointed amongst men, and doe the duties which wee owe unto them in respect of their places and degrees.

Q. What is the duty of inferiours ?

A. They must be subject, reverent, and thankfull to their superiours, bearing with their wants and covering them in love.

Q. What is the duty of superiours ?

A. To carry themselves gravely, meekly, and after a seemly manner towards their inferiours.

Q. What is the duty of equals ?

A. To regard the dignitie and worth each of other, modestly to beare themselves one toward the other, and in giving honour to go one before another.

Q. Which is the sixth Commandement ?

A. Thou shalt doe no murther.

Q. What is the generall duty of this commandement ?

A. That by all meanes lawfull we desire and study to preserve our own person and the person of our neighbour.

Q. What is the generall sin herein forbidden ?

A. All neglect of our own or our neighbour's preservation, or desire of our own or their hurt, conceived in heart, or declared in word, gesture, or deed.

Q. Which is the seventh Commandment?

A. Thou shalt not commit adultery.

Q. What is the generall dutie of the Commandement?

A. That we should keep ourselves pure in soule and body both towards ourselves and others.

Q. What is the generall sin here forbidden?

A. All uncleannesse of heart, speech, gesture, or action, together with all the causes, occasions, and signes thereof.

Q. Which is the eighth Commandement?

A. Thou shalt not steal.

Q. What is the generall duty of this Commandement?

A. That by all good meanes we further the outward estate of ourselves and of our neighbours.

Q. What is the generall sin forbidden?

A. All neglect to further our owne or our neighbour's wealth, all impeachment or hinderance thereof, and all increase thereof by unjust and indirect dealing.

Q. Which is the ninth Commandement?

A. Thou shalt not beare false witnesse against thy neighbour.

Q. What is the generall duty here required?

A. That by all meanes we seek to maintain our owne and our neighbour's good name according to truth and a good conscience.

Q. What is the generall sinne forbidden?

A. All failing to procure, defend, and further our owne and our neighbour's credit, all unjust defence, wrongful suspition and accusation of ourselves and others.

Q. What is the tenth Commandement?

A. Thou shalt not covet, etc.

Q. What is the generall duty commanded?

A. That we be truly contented with our own outward condition, and heartily desire the good of our neighbour in all things belonging unto him great and small.

Q. What is the generall sin forbidden ?

A. All thoughts of minde, wishes, and desires of heart, and delightfull remembrances of evill against contentednesse.

Q. Is any man able to keepe this Law ?

A. Not perfectly, for the [a]godly often fall, the most holy [b]faile alwayes in their best duties, but the child of God ought,[c] may, and usually[d] doth walk according to the law sincerely.

a Jam. 3. 2; *b* Exod. 28. 36, 37, 38; *c* 1 John 2. 14; John 14. 15, 23; *d* 1 Kings 15. 5.

Q. Should not a Christian omit doing of good altogether, seeing he cannot do it in the measure that God requireth ?

A. No; but with diligence and [e]singlenesse of heart strive against corruption, look for [f]the assistance of God's Spirit, and labour to[g] grow in grace.

e 2 Cor. 7. 1; *f* 2 Chron. 16. 9; Phil. 4. 13; *g* 1 Pet. 2. 2, and 2 Pet. 3. 18.

Q. What meanes should a man use to grow in grace ?

A. He must throughly [h]examine his wayes, judge[i] himselfe, watch[k] over his heart at all times, in all places, occasions, and conditions, redeeming the [l]time to store his heart with good and preserve[m] his faith.

h Hag. 1. 5, 7; *i* 1 Cor. 11. 31; *k* 2 Tim. 4. 5; *l* Eph. 5. 16; *m* Heb. 10. 35, 36, 38.

Q. What else ?

A. He must take unto[n] him the whole armour of God, and with care, uprightnes, and constancy use the meanes of [o]grace before prescribed in one estate[p] as well as in another.

n Eph. 6. 14; *o* Prov. 2. 3, 4; Col. 4. 2; *p* Job 27. 10.

Q. What priviledges doth God afford in this life unto his children who labour according to his will to increase in grace ?

A. They may be assured[q] of his favour and fatherly [r]care over them, the [s]direction of his Spirit, their [t]growth in grace and [u]perseverance to the end.

q 1 John 3. 1, 13; John 1. 12; *r* 1 Tim. 4. 10; Matt. 10. 30; *s* Psalm 143. 10; *t* Col. 1. 9, 10, 11; *u* Phil. 1. 6.

Q. What other privileges doth God afford unto them ?

A. They are [u]kept from, comforted[w] in, and delivered[x] out of many troubles, taught to use[y] all estates aright, [z]preserved from foule offences, enabled to [a]rise againe if they fall, instructed to live [a]godly, and have possession [b]of the word.

u Psal. 32. 10; *w* Acts 16. 25; *x* Prov. 11. 8; *y* Lam. 3. 27; Phil. 4. 12; Luke 1. 6; *z* Psal. 37. 23, 24; *a* Eph. 2. 10; *b* Luke 1. 15.

Q. Do all the godly or any at all times enjoy all these priviledges?

A. No; some are ignorant of them, not believing, or at least very faintly, that there be any such; others are carelesse who prize them not, and so take not pains for these things as they ought.

Q. What other hindrances do deprive Christians of the enjoying of these priviledges?

A. Inordinate [c]passions, as fear, anger, selfe-love, pride, love of pleasures, cares of the world, earthly incumbrances, and inconstancy in good duties; temptations also to distrust do keep under many.—[c]Jam. 4. 1, 2.

Q. How should a man bridle and reforme these unruly passions?

A. Let him highly esteem a Christian life, pray earnestly, set himselfe most against the infirmities that be strongest in him, shun the occasion of sinne, hide the [m]commandements in his heart, and [n]apply the death of Christ for the killing of corruption.

m Psal. 119. 11; *n* 1 Joh. 5. 4.

Q. How may a man overcome his temptations to distrust?

A. He must not give credit to[o] Satan's suggestions against God's truth, but consider of God's [p]power, [q]goodnesse, [r]unchangeablenesse, former [s]mercies and free [t]grace in giving us his Son, so that weaknesse, unworthinesse, want of feeling comfort should not dismay him.

o Matt. 4. 3, 4; *p* Matt. 8. 2; Esa. 40. 27, 28; *q* Psal. 51. 1; *r* Jer. 31. 3; *s* Psal. 77. 11, 12; *t* Rom. 5. 8, 9.

Q. What else must he doe?

A. He must consider what promises the Lord hath made to keep [u]and uphold him, what encouragement [w]he hath given him to believe, and how acceptable [x]a thing it is that he should do so.

u Matt. 16. 18; Luke 22. 32; *w* 1 John 3. 23; *x* Matt. 8. 10, and 15. 28; Rom. 4. 20.

Q. What other thing is to be learned for the overcoming of these tentations?

A. We must judge of ourselves not by our own [a]present feeling, or by our own [b]discerning the fruits of grace, but by that we have[c] felt, and the [d]fruits of grace which appear to others.

a Psal. 116. 11; Psal. 13. 1; *b* Psal. 51. 10; *c* Psal. 77. 11; *d* 2 Cor. 1. 10, 11.

Q. What may be a further help?

A. It is good to [e]examine our hearts and use the advice of [f]others, but we must know withall the groaning [g]after and labouring to rest our wearied soul upon the promises of grace, —being never satisfied untill our doubtfulness be removed—will bring a good end.

e Psal. 4. 4; *f* 1 Thes. 5. 14; *g* Matt. 11. 28.

Q. Do the fruits of the Spirit alwayes appear in the faithfull?

A. No; they are obscured in [h]our first conversion, in the daies of security, when we[k] leave our first love, in the time of [l]temptation, or of some relapse [m]into sin.

h Luke 5. 37, 38; *i* 1 Cor. 3. 1; *k* Rev. 2. 4; *l* Psal. 6. 1, 2, 3; *m* Psal. 51. 10.

Q. How should a man recover out of a relapse?

A. By a speedy [n]consideration of what he hath done, renewing his repentance with sorrow and shame, [o]bewailing his sinne before God, reforming his life, and laying hold upon the promise of mercy.

n Rev. 2. 5; *o* Jer. 31. 18, 19.

Q. What priviledges do the godly enjoy as soon as this life is ended?

A. Their glory then begins; for their bodies remaine[p] in the grave as in a bed of spices, and their soules being perfectly freed from sinne are [q]received into heaven, beholding [r]God and Christ immediately.

p 1 Thes. 4. 15; *q* Rev. 14. 13; *r* Matt. 5. 8; 1 Cor. 13. 12.

Q. If that be the state of the godly what shall become of the ungodly?

A. Their bodies [s]shall rot in the grave, and their souls [t]be judged to everlasting woe.

s Gen. 3. 19; *t* Luke 16. 22, 23.

Q. When shall the happinesse of the elect be consummate?

A. At the [u]dreadfull day of judgement and the generall resurrection.—[u]Psal. 17. 15.

Q. Who shall be the judge at that day?

A. Christ the [w]Lord and King of the Church, who shall come in a most glorious and visible maner, descending from [x]heaven with a shout, and with the voice of the archangell, and with the trumpet of God, most royally attended [y]with innumerable multitudes of mighty angels.

w Acts 10. 42, and 17. 21; *x* 1 Thess. 4. 16; *y* 2 Thess. 1. 7.

Q. When shall He come?

A. He will surely come, but the time is [z]unknown, that we might even[a] watch and prepare for his coming.

z Matt. 24. 36; *a* Matt. 24. 42.

Q. Whom shall He judge?

A. His elect and [b]chosen, and all their enemies, both evill [c]angels and wicked men.

b 2 Cor. 15. 10; *c* 2 Pet. 2. 4; Jude 16 v.

Q. Seeing many of God's elect people, and wicked men are rotted in the earth, how can they be judged?

A. The very same bodies in[d] substance that at any time died, shall by the power of God be raised up and the soules be united unto them, inseparably to abide together for ever more.—[d]1 Cor. 15. 42, 43.

Q. What are we to believe concerning those who shall be found alive at the coming of Christ?

A. They shall be changed at the [e]twinkling of an eye, and so presented before the judgment seat of Christ.—[e]1 Cor. 15. 51, 52.

Q. In what manner shall He judge?

A. Most strictly, both in respect of the [f]persons judged and the things for which; but yet hee shall judge most righteous[g] judgement.

f 2 Cor. 5. 10; *g* Acts 17. 31.

Q. What shall be the issue of this judgement to the wicked?

A. Everlasting [h]perdition from the presence of the Lord, to all those who ignorantly or wilfully did contemne the gospel.—[h]2 Thess. 1. 7, 8, 9.

Q. What shall be the issue thereof to the godly?

A. The clear[i] vision of God and Christ, endlesse communion[k] with them, and everlasting [l]peace and glory both in soule and body, in fuller measure than the heart of man can now comprehend, or any of the saints enjoyed before.

i 1 John 3. 2; *k* John 17. 24; Phil. 1. 23; *l* Matt. 25. 34.

FINIS.

AN ENDEAVOVR OF

Making the Principles of Chriſtian Religion, namely the Creed, the ten Commandements, the *LORDS* Prayer, and the Sacraments

plaine and eaſie

Tending to the more ſpeedy inſtruction of the meaneſt capacities, and weakeſt memories.

And for the making triall alſo of their underſtandings, who though they have attained ſome meaſure of ſaving knowledge, yet through the weakneſſe of their abilities cannot expreſſe even that which they doe conceive.

By HERBERT PALMER.

The fourth Impreſſion.

The Preface is ſpecially to be heeded.

Hoſ. 4. ver. 6.

My people are deſtroyed for lack of knowledge.

Iohn 17. ver. 3.

This is life eternall, to know thee the only true God, and him whom thou haſt ſent, Ieſvs Chriſt.

LONDON:

Printed for THOMAS VNDERHILL at the Bible in Woodſtreete. 1644.

A Direction to the Christian Reader concerning the reason and use of this way of Questions and Answers.

Christian Reader, Thou hast here an endeavour of making the Principles of our Christian Religion plaine and familiar even to very weak capacities, and easie to be remembered even by very weak memories. How fit it is to perform this, though thy own experience will best inform thee, if thou be pleased to make triall of it toward any thou hast care of, yet thou maist partly coneeive if thou wilt take along with thee the reason of the composition of it in this forme, and the drift aimed at by the Author, which will also direct thee to make right use of it.

I. Whereas thou canst not but observe at the first view both a double sort of Answers and a double sort of questions; That is done because the Author conceives that neither sort alone will suffice to drop in knowledge into narrow mouth'd vessels, for whose sake this labour hath beene undertaken. Experience hath taught him this, and he is willing to teach it thee better cheape.

II. For the Answers (to speak of them first), observe in them first their brevity: secondly, their compleatnesse: thirdly, their easinesse. 1. One sort of them are undeniably as briefe as may be; only Yes or No: and yet even they will be of good use for instruction, but especially for triall. 2. Of the other sort also special care hath been had to make them all as short as may be (considering their compleatnesse), that the weakest memory may not justly complaine of burthen. 2. Then for the compleatnesse of these Answers take notice, 1. That they are all framed into entire sentences of themselves, without depending for their sense

upon the foregoing questions. Hereby the learner shall have a stock of Divine Truth in his head even though he should forget the questions. And withall, this may help to prevent a common error observable in divers learners; who, when the sense is shared between the question and the answer (as for brevities sake it is usuall), forgetting the question, oft give the Answer, which they have learned by rote, to a wrong question, to the great confounding of their understandings: which cannot so easily be here, where the answer carries even a full sense in it selfe; besides that, for the most part, it repeats part of the question. 2. These answers, though suiting directly to the first or head-question, of every division, yet also agree fully to every one of the under-questions by joyning but the brief Answer Yes or No, which is placed at the end of the question, and making it the beginning of the larger answer. 3. These answers are also remarkable easie by reason that there is not a word in any of them but hath been before in some of the questions of that division. And so, after the learner is but little used to them, he will soon get the answer as having it altogether, or in parcels, put into his mouth before in the Questions, and after he hath once learned them, he will the easier both understand and remember them upon the rehearsall of the questions again, or even of some of them.

III. Now concerning the Questions: First, as there is ever more than one question belonging to the same division and full answer, so ordinarily, and as oft as could be with convenience, the first question is generall, and therefore printed in a different[1] character, as the answers also are: And then the following questions are sub-divisions of that into more particulars, so to help to make the meaning of it more plain. Secondly, where ever the nature of the generall question would fairly beare it, and that it could be without multiplying too many questions under one head, the under-questions are by way of disjunction, one crosse to the other, *Is it so? or So?* directing to own the truth by answering Yes, and deny the falshood or falshoods (for oftentimes they are more then one) by saying No. Yet now and then it could not well be avoided, but they must be all

[1] Larger, 1640.

of one sort, and so the brief answers of that division all Yes or all No. But these are but few if compared with the rest. Thirdly, to every question there is a proper answer fitted. To the head-question the larger answer suits fully; to the rest the brief Yes or No over against it, besides the light it hath from the larger answer as was noted before, so that, in teaching or examining, any one question may be asked alone, or at the most, borrowing but a word or two out of the foregoing question (which is sometimes left out to spare the trouble of repeating too often the same common and plain words), and even the answering so any one question of a division (if done with understanding and discretion) wil be cleerly so much progresse in the knowledge of divine and saving truth, and lead on fairly to more. Fourthly, the totall number of the head-questions and larger answers amounts not to any great proportion, and so will be sooner learned and easilyer remembered; and the under-questions and brief answers, though making the volume swell, yet diminish the difficulty both of understanding and memory: and by the advantage of them the author hopes that nothing necessary to be known, by way of foundation or principle, is omitted or left without some clearing.

IV. After all, the method and way of teaching these questions and answers to yong beginners may be this: First, read over to them all the questions of a division together without expecting any answer at all from them at the first. Secondly, then go over the severals and see what answer they can now make to the head-question by having heard the under-questions, containing among them the full answer. Thirdly, if they cannot doe this, then try if they can discerne the truth from falshood by answering Yes or No to the under-questions severally. 4. If this yet be too much for them, then teach them those brief answers in order. 5.[1] Being perfect in the brief answers of that division (and not before), teach them the larger answer. [6.[2] In examining when they have once learned all the answers of a division, ask the head-question twice, namely, first and last, that so the larger answer may ever be made to the Head-question], and so proceed to another question in due season.

[1] And last of all, 1640

[2] Not in 1640 ed

Now the God of all wisdome and grace who hath graciously promised that under the kingdome of Christ the earth shall be filled with the knowledge of the Lord as the waters cover the sea,[1] *and particularly that all our children shall be taught of him :*[2] *vouchsafe for Jesus Christ's sake* [3][*and through him our great Prophet*], *his blessing, as upon all other means used by any, so upon these weake endeavours of his unworthiest servant, that by them thou* (*whoever thou art*) *that thinkest good to attempt the making use of them maist for thy selfe and thine, finde some help toward the more easie overcoming the conceited, insuperable difficulty of making those that are not book learned* (*as the phrase is*) *attaine to any measure of understanding in matters of religion, so as both thou and they may be both more willing and able to teach and to learne, untill we all come to the blessed perfection promised, when there shall be no more neede of teaching every man his neighbour and every man his brother,* [4]*saying, Know the Lord, because all shall know him from the least to the greatest : coming all in the unity of faith and of the knowledge of the Son of God unto a perfect man unto the measure of the stature of the fullnesse of Christ.*[5] I end with a double suit to thee : One that according to thy knowledge thou be careful to walke humbly, holily, and justly. The other, that receiving any good by this little work thou pay the author (though unknown to thee) by affording him a share in thy prayers ; in which latter he promiseth againe to requite thee whether knowne or unknowne ; as being ever

Thine in the Lord Jesus Christ,

HERBERT PALMER.

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[1] Esay 12. 9.
[2] Esay 54. 13 ; and through him, our great Prophet, Ed. 1640.
[3] Omitted here in Ed. 1640.
[4] Jer. 31. 34 ; Heb. 8. 16.
[5] Ephes. 4. 13.

QUESTIONS AND ANSWERS TENDING TO EXPLAINE THE ARTICLES OF THE

CREED

(*Being Part I. of Palmer's Catechism*).

Question 1. *What is a man's greatest businesse in this world?*
Is it to follow the world, and live as hee list? *No.*
Or Is it to glorifie God and save his own soule? *Yes.*

1 *A.* A man's greatest businesse in this world is to [a]glorifie God and [b]save his owne soule.

a 1 Cor. 6. 20 and 10. 31. *b* Mat. 16. 26.

2 *Q. How shall a man come to glorifie God and save his owne soule?*
Can they do so that are ignorant? *No.*
Or They that do not believe in God? *No.*
Or Do not serve him? *No.*
Or Must they not needs learn to know God? and believe in him and serve him? *Yes.*

2 *A.* They that will glorifie God and save their own soules must needs learn to [c]know God and [d]believe in him and [e]serve him.

c 1 Chro. 28. 9; 2 Thes. 1. 7, 8. *d* Rom. 4. 20; Heb. 10. 39. *e* Deut. 10. 12; Rom. 6. 22.

Q. Say the Articles of the Beliefe?

A. I beleeve in God, etc.

3 *Q. What is it to believe in God?*
Is it not first to be persuaded that there is a God? *Yes.*
And Is that enough without trusting in him as my God? *No.*
Or Is it enough to trust in him at some time onely? *No.*
Or To trust in him and not according to his word? *No.*
Or Is it to trust in him as my God at all times according to his word? *Yes.*

3 *A.* To beleeve in God is to be [f]perswaded that there is a God, and [g]to trust in him [h]as my God [i]at all times [k]according to his word.

f Heb. 11. 8. *g* Psal. 78. 22. *h* Dan. 6. 23. *i* Psal. 62. 8. *k* Psal. 56. 4, 10, 11.

4 *Q. What is God?*
Is he a being infinite in all perfection? *Yes.*
Or Is he finite and imperfect as all other things are? *No.*

4 *A.* God is [l]a being, [m]infinite in all perfection.

l Exod. 8. 14. *m* Job 11. 7, 8, 9.

5 *Q. Are there many Gods?* *No.*
Or Is there but one God? *Yes.*

5 *A.* There is but [n]one God.

n 1 Tim. 2. 5; 1 Cor. 8. 4, 5, 6.

6 *Q. How many persons are there in the Godhead?*
Are there not three—the Father, the Sonne, and the Holy Ghost? *Yes.*
Or Are there more than three? *No.*
Or Fewer? *No.*
And Is there still but one God? *Yes.*

6 *A.* There are [o]three persons in the Godhead, the Father, the Sonne, and the Holy Ghost; yet still there is but one God.

o 1 John 5. 7.

7 *Q. Is Jesus Christ God?*
Or Is he not?

7 *A.* [p]Jesus Christ is God.

p Rom. 9. 5.

8 *Q. What person is Jesus Christ?*
Is he God the Father? *No.*
Or God the Son? *Yes.*
Or God the Holy Ghost? *No.*
And Is he the onely begotten of the Father? *Yes.*

8 *A.* Jesus Christ is [q]God the Son, [r]the onely begotten of the Father.

q 1 John 5. 20; *r* John 1. 14, 17.

9 *Q. Is the Holy Ghost God?* *Yes.*
And Is he equal with the Father and the Son? *Yes.*
Or Is he not? *Yes.*

9 *A.* The Holy Ghost is [s]God, [t]equall with the Father and the Son.

s Acts 5. 3, 4; *t* Matt. 28. 19.

10 *Q. From whom hath God his being?*
From himselfe onely? *Yes.*
Or Hath he it from any other? *No.*

10 *A.* God hath his [u]being onely from himselfe.

u Exod. 3. 14.

11 *Q.* [1] *What manner of being hath God?*
Is God a Spirit? *Yes.*
Or Hath he any body or bodily parts, as men and other creatures have? *No.*

11 *A.* God is a [x]Spirit, and [y]hath no body.

x John 4. 24; *y* Job 10. 4.

12 *Q.* [2] *Where is God's dwelling?*
Doth God dwell onely in heaven? *No.*
Or Is he every where in all places? *Yes.*
Or Onely in one place at once? *No.*

12 *A.* God is [z]every where, and in all places.

z Jer. 23. 23, 24; Psal. 139. 7, etc.

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1 Omitted in 1640, and what follows made the principal question.

2 *Ibid.*

13 *Q.* [1]*If God be every where, how is it we do not see him?*

Is God to be seen with a man's bodily eyes? *No.*

Or Is he invisible? *Yes.*

13 *A.* God is [a]invisible.

a 1 Tim. 1. 17, and 6. 16; John 1. 18.

14 *Q.* [2]*What or who is God like unto?*

Cannot a man make a picture that may be like God, as of an old man sitting in heaven? *No.*

Or Is he like anything to be seen in the world? *No.*

14 *A.* God is not [b]like a man, or any thing to be seen in the world.

b Isa. 40. 18, 25.

15 *Q. What perfection of power or strength is there in God?*

Is he almighty? and can hee do all things? *Yes.*

Or Is there anything too hard for him? *No.*

15 *A.* God is [c]almighty, and [d]can doe all things.

c Exod. 6. 3; *d* Job 42. 2.

16 *Q. What perfection of wisdome or knowledge is there in God?*

Is any thing hid from God which he doth not know?

Or Is he most wise and knoweth all things? *Yes.*

And Doth he all things most wisely? *Yes.*

16 *A.* God is [e]most wise, [f]knowing all things, and [g]doth all things most wisely.

e 1 Tim. 1. 17; *f* Heb. 4. 13; *g* Psal. 104. 24.

17 *Q. What perfection of holiness is there in God?*

Is he most perfectly holy? *Yes.*

Or Hath he any sin in himself? *No.*

Or Doth he cause any to sin? *No.*

Or Allow any to sin? *No.*

17 *A.* God is most perfect[ly] [h]holy, and [i]alloweth not any to sin.

h Esay 6. 3; *i* Psal. 5. 4, 5; Hab. 1. 13.

18 *Q. What perfection of justice or righteousnesse is there in God?*

Is he always most just in all things? *Yes.*

And That whether he punisheth or spareth good or bad? *Yes.*

Or Is there any unjustice or unrighteousnesse in him at any time? *No.*

18 *A.* God is always most [k]just, and in all things; [l]whether he punish or spare good or bad, [m]punishing all sin either in the sinner [n]or in Christ the Surety.

k Psal. 115. 17; *l* Job 34. 10, 11, 12, 23; *m* Mal. 4. 1; *n* Esay 53. 6; Rom. 3. 23, 24, 25.

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[1] Omitted in 1640. and what follows made the principal question.

[2] *Ibid.*

[1]*And* Doth he punish all sin either in the sinner or in Christ the Surety? *Yes.*

19 *Q. What perfection of mercy is there in God?*

Is he most merciful both in giving and forgiving beyond desert? *Yes.*

Or Doth he no more for any of his creatures then they deserve? *Yes.*

19 *A.* God is most [o]mercifull, both in giving and [p]forgiving beyond desert.

[o] Psal. 145. 8, 9; [p] Exod. 34. 6, 7.

20 *Q. To whom of mankind doth God shew such mercy as to forgive them?*

Doth he shew alike mercy to all? *No.*

Or Doth he forgive onely those that repent of their sins and beleeve in Christ? *Yes.*

Or Every one that crieth, Lord, have mercy upon me, whether they repent and beleeve or not? *No.*

20 *A.* God's mercy onely forgiveth those that [q]repent of their sins and [r]believe in Christ.

[q] Prov. 28. 13; [r] John 3. 36.

21 *Q.* [2] *What perfection is there in God in regard of time or continuance?*

Is God eternall, from everlasting to everlasting? *Yes.*

Or Had he any beginning? *No.*

Or Shall he ever have any end? *No.*

21 *A.* God is [s]eternall, [t]from everlasting to everlasting, [u]having no beginning nor end.

[s] 1 Tim. 1. 17; [t] Psal. 90. 2; [u] Rev. 1. 8.

22 *Q.* [3] *What perfection is there in God in regard of stedfastnesse or mutability?*

Is there any change or changeableness in God? *No.*

Or In any of his perfections? *No.*

Or Is he unchangeably the same for ever? *Yes.*

[4]*And* That notwithstanding the changes he makes in all other things? *Yes.*

22 *A.* God is [x]unchangeably [y]the same for ever. Notwithstanding the changes hee makes in all other things.

[x] Mal. 3. 6; Jam. 1. 17; [y] Psal. 102. 26, etc.

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[1] Not in Ed. 1640.
[2] Not in Ed. 1640, and what follows appears as principal question.
[3] *Ibid.*
[4] Not in Ed. 1640.

23 *Q.* [1] *What perfection of truth or faithfulnesse is there in God?*

Is God most true in all his words? *Yes.*

And Particularly in his promises and threatenings? *Yes.*

Or Is it possible for him to lie? *No.*

23 *A.* God is most [z]true, and it is not *possible for him to lie.

[z] Rom. 3. 4; *Tit. 1. 2; Heb. 6. 18; Num. 23. 19.

24 *Q.* [2] *What perfection of blessednesse doth God enjoy?*

Doth God want any happinesse in himselfe? *No.*

Needing the service of any creature? *No.*

Or Can any creature make him unhappy? *No.*

Or, Is he in himselfe most blessed every way and for ever? *Yes.*

24 *A.* God is in himselfe most [x]blessed every way, and [y]for ever.

[x] 1 Tim. 6. 15; Acts 17. 25; [y] Rom. 9. 5.

25 *Q. What certaine proof have you that there is a God, such an one as you have acknowledged him to be?*

Doth not your own very being give you assurance of it? *Yes.*

Or Could you yourself, or any thing in the world, have made you without God? *No.*

And Doth not your preservation make you also sure that there is a God? *Yes.*

Or Could you yourselfe, or any thing in the world, preserve you without God? *No.*

And Doth not the ordering of all things that befall you also prove assuredly there is a God? *Yes.*

Or Could you yourself, or anything in the world, so order these things that befall you without God? *No.*

25 *A.* I am sure there is a God; because neither of [I?] myself, nor anything in the world, could [z]make me or [a]preserve me, or [b]order things that befall me without God?

[z] Psal. 100. 3, and 139. 13, 14, 15; [a] Psal. 22. 9, 10; [b] Job 1. 21.

26 *Q. Who made the world and all things in it?*

Is God the maker of all? *Yes.*

Or Were any of them from everlasting, and without a beginning? *No.*

Or Did any of them make the rest? *No.*

26 *A.* God is the [c]maker of the world and of all things in it.

[c] Gen. 1. 1; Acts 17. 24.

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[1] Not in Ed. 1640; what follows is principal question. [2] *Ibid.*

27 *Q. How are things preserved in the world?*
Hath any of them, without God, power enough of themselves to preserve themselves? *No.*
Or One another? *No.*
Or Is it the power of God that preserveth all? *Yes.*

27 *A.* The power of God is that that [d]preserves all things in the world.
d Neh. 9. 6; Heb. 1. 3.

28 *Q. How is the world governed, and how come things to passe?*
Is it God's providence that ruleth all things? *Yes.*
Or Doe chance and fortune rule some things? *No.*
Or Destiny and the course of nature meerly? *No.*
Or Doth any creature rule any thing at its owne pleasure? *No.*

28 *A.* God's providence is that that [e]ruleth all things.
e Psal. 103. 19; Jam. 1. 17; Amos 3. 6.

29 *Q. From whence must wee learne to know God and serve him rightly?*
Can it be of ourselves only? *No.*
Or By beholding God's works of creation, preservation, and providence onely? *No.*
Or Must we be taught it out of God's word? *Yes.*

29 *A.* To [f]know and to [g]serve him rightly, wee must be taught out of God's word.
f Psal. 19. 1 with 7 and 8. *g* Esay 8. 20.

30 *Q. Which book is God's word?*
Is the Bible, the Scripture of the Old and New Testament, the very word of God? *Yes.*
Or Is it meerly the invention of man? *No.*
Or Is any other book besides the Bible the Word of God? *No.*

30 *A.* The Bible or the [h]Scripture of the Old and New Testament is the very word of God.
h 2 Tim. 3. 16; 2 Pet. 1. 21.

31 *Q. How may it bee proved that the Scriptures are the very word of God?*
Is their being wholly to God's glory, and their perfection, and their power upon consciences a sufficient proof of it? *Yes.*

31 *A.* The Scriptures are sufficiently proved to be God's word by their being wholly to God's [i]glory, and their [k]perfection, and [l]power upon consciences.
i John 7. 18. *k* Psal. 19. 7. *l* Heb. 4. 12; Psal. 19. 7.

Or May all this be, and yet they be but the word of a meer man? *No.*

Or Doe these things agree to any other word or booke not taken out of the Scriptures? *No.*

32 *Q. In what condition was man created by God at first?*

Was he made miserable? *No.*

Or Very happy? *Yes.*

In the image of God? *Yes.*

Or No better than other earthly creatures? *Yes.*

32 *A.* Man was created at the first in a very happy condition in the [m]image of God.

m Gen. 1. 26.

33 *Q. What was the image of God in man?*

Did it stand in the shape and frame of man's body? *No.*

Or In the perfection of his immortall soule? *Yes.*

And Had he dominion given him over the creatures? *Yes.*

Or Was any of them as they are now, rebellious against man? *No.*

Or Hurtfull to him? *No.*

33 *A.* God's [n]image in man stood in the perfection of his immortall soule, and dominion over the creatures.

n Gen. 1. 26, 27, 28.

34 *Q. In what specially did God's image in man's soule stand?*

Was he created in knowledge? *Yes.*

Or Ignorant? *No.*

In righteousnesse? *Yes.*

Or Sinfull? *No.*

In holinesse? *Yes.*

Or Unholy? *No.*

34 *A.* God's image in man's soule was specially in [o]knowledge, [p]righteousnesse, and holinesse.

o Col. 3. 10. *p* Eph. 4. 24.

35 *Q. What condition is mankinde now naturally in?*

Still happy? *No.*

Or Very miserable? *Yes.*

35 *A.* Mankinde is now naturally in a very [q]miserable condition.

q Eph. 2. 1, 2, 3.

36 *Q. Wherein is mankind's condition now so miserable?*

Is not mankind still righteous? *No.*

Or Are they all sinners? *Yes.*

And Are you a sinner as well as others? *Yes.*

And Are they all subject to punishment? *Yes.*

36 *A.* Man's misery is that they are now [r]all sinners, and subject to [s]punishment for sin, and that is [t]my condition as well as others.

r Rom. 3. 9 to 19. *s* Rom. 5. 12. *t* Eph. 2. 3, 4.

And Is that your condition as well as others? *Yes.*

Or Are any free from punishment, you or others? *No.*

Or Out of danger of it? *No.*

37 *Q. What is sin?*

Is it onely a transgression of God's Law in deeds? *No.*

Or Any transgression, be it in words or thoughts? *Yes.*

37 *A.* Sinne is any [u]transgression of God's Law, bee it but in [x]words or [y]thoughts.

u 1 John 3. 4. *x* Matt. 12. 36, 37. *y* Jer. 4. 14.

38 *Q. How came mankinde to be miserable?*

Was it without their owne fault? *No.*

Or Because they all sinned with our first parents, Adam and Eve, in eating the forbidden fruit? *Yes.*

And Did you sin among them? *Yes.*

38 *A.* Mankinde became miserable by sinning [z]all with our first parents, Adam and Eve, in *eating the forbidden fruit, and I sinned among them.

z Rom. 5. 12 and 18. *Gen. 3. 6.

39 *Q. Why should children be charged with their parents' faults?*

Is it not unjust? *No.*

Or Doe men confesse it just, sometimes doing so to bastards and traitors' children? *Yes.*

39 *A.* Men confess it just to charge children sometimes with the parents' faults, doing so to bastards and traitors' children.

40 *Q. How farre are all mankinde corrupted with sin?*

Are they onely guilty of that first sin of Adam? *No.*

Or Are they all in themselves corrupted with sin? *Yes.*

And are you so too? *Yes.*

And That altogether in every part both of soule and body? *Yes.*

Or Onely in some part? *No.*

40 *A.* All mankinde are [a]altogether corrupted with sin, and that in every part both of soule and body; and [b]so am I.

a Gen. 6. 5; Rom. 3. 9 to 19. *b* Rom. 7. 24; Prov. 27. 19.

41 *Q. What do you meane by saying all men are altogether corrupted with sin?*

Are they inclined to all sins? *Yes.*

Or Onely to some? *No.*

And are they all untoward to any good? *Yes.*

Or Inclined at least to some good? *No.*

41 *A.* [c]All men are inclined to all sins, and [d]untoward to any good: and [e]I as much as any other by nature.

c Rom. 3. 9 to 19. *d* Jer. 4. 22. *e* Tit. 3. 3.

And Are you as much inclined to sin and as untoward to good as any other by nature? *Yes.*

42 *Q. What say you of children new born?*

Are they not altogether innocents? *No.*

And Free from all taint of sinfulnesse and corruption? *No.*

Or Are they all that are conceived a naturall way, conceived and born in sin? *Yes.*

And Were you yourself conceived and born so too? *Yes.*

Or Without any sin or sinfulnesse? *No.*

42 *A.* [f]All children that are conceived a naturall way, are conceived and born in sin; and so was [g]I too.

f Eph. 2. 3. *g* Psalm 51. 5.

43 *Q. You say all mankinde are altogether corrupted; how then came any to be of a better minde or behaviour then others?*

Doth not that show they are of a better nature? *No.*

Or Is it onely God's grace that makes one man better than another? *Yes.*

43 *A.* God's [h]grace is only that that makes one man better then another.

h 1 Cor. 4. 7; 1 Cor. 15. 10.

44 *Q. What is the punishment due to sin, which even the least sinne deserveth?*

Is it death and eternall damnation? *Yes.*

And All curses and crosses in the meanetime besides? *Yes.*

Or Is that too great a punishment? *No.*

Specially for some sins? *No.*

44 *A.* The punishment due to sin, even the least, is [i]death and [k]eternall damnation, and all curses and crosses in the meanetime.

i Rom. 6. 23. *k* 2 Thes. 1. 8, 9; Psal. 9. 17. *l* Deut. 27. 26.

45 *Q. What punishments doe your sins deserve?*

Doe you acknowledge that even they deserve damnation? *Yes.*

And All punishments besides? *Yes.*

Or Is any of that too much? *No.*

Or All that too much? *No.*

45 *A.* Even [m]my sins deserve damnation, and all punishments besides.

m Eph. 2. 3.

46 *Q.*[1] *If the least sin deserve damnation, and all punishments besides, what matter is it what sins a man commits that is guilty of any?*

Do men make their condition no worse by living in the world and multiplying sins? *Yes.*

Or Shall all be punished alike in hell, whether their sinnes be more or fewer, greater or smaller? *No.*

Or Shall they that have more and greater sins have more punishment in hell if they repent not? *Yes.*

46 *A.* They that have [n]more and greater sins shall have more punishment in hell, if they repent not.

n Luke 12. 47, 48; Matt. 11. 20 to 24. *o* Rom. 2. 4, 5.

47 *Q. But what if men be punished in this world?*

Shall not they escape all punishment in hell though they never repent of their sins? *No.*

Or Doe not they deserve more punishment in hell because they would not amend for any punishment here? *Yes.*

And So shall be sure also not to escape damnation? *Yes.*

47 *A.* They that are punished here and yet will not repent, [p]deserve more punishment for that, and so shall be [q]sure also not to escape damnation.

p Lev. 26. 18, 21, 23, 24, 27, 28. *q* Deut. 29. 18, 19, 20, 21.

48 *Q. What is repentance?*

Doth a man repent that covers his sins? *No.*

And Will not confesse them to God? *No.*

Or That is not ashamed of them when he doth confesse them? *No.*

Or Not sorrowfull for them? *No.*

Or However doth not forsake them? *No.*

Or Is it to confesse our sins to God with shame and sorrow, and to forsake them? *Yes.*

48 *A.* Repentance is to [r]confesse our sins to [s]God with [t]shame and sorrow, and [u]to forsake them.

r Prov. 28. 13. *s* Psal. 32. 5. *t* Jer. 31. 18, 19. *u* Esay 55. 7.

49 *Q. Whereby may repentance be knowen to be true?*

Is that true when it is only for some sins, and not for all known sins? *No.*

49 *A.* Then a man's repentance is true, when he turnes from [x]all knowne sins, and doth not willingly fall to [y]new ones.

x Ezek. 18. 30, 31. *y* Ezek. 33. 15; Acts 26. 20.

[1] Not found in Ed. 1640. What follows is principal question.

Or When a man turns from his former sins and willingly falls to new ones? *No.*

Or may not a man be sure of his repentance if he be sure he doth not cleave to any knowne sinne? *Yes.*

50 *Q. How far is it possible for a man that truly repents to forsake all sin in this world?*

Hath any sin dominion over him still? *No.*

Or Can they be perfectly without all sin here? *No.*

Or Is there sin still in the best upon the earth? *Yes.*

50 *A.* Those that truly repent have [z]some sin in them still; but none have* dominion over them.

z Rom. 7. 15, etc.; 1 John 1. 8. * Rom. 6. 14; 1 John 3. 9.

51 *Q. When is it that sin reigneth, or hath dominion over man?*

Is it in those that offend in many things, but yet unwillingly? *No.*

Or Always where one sinneth in some hainouser matter with some willingnesse? *No.*

Or Only when he yields himself to obey the lusts of sin, and commit [1][it] freely? *Yes.*

51 *A.* Sin hath then [a]dominion over man, when he [b]yieldeth himselfe to obey the lust of it, and [c]commit sinne [d]freely.

a Rom. 6. 12, 14. *b* Rom. 6. 16. *c* John 8. 34. *d* Rom. 6. 20.

52 *Q. Since you say that none can so perfectly repent as to be without all sin in this world, how shall any man be saved?*

Can a man's owne works of righteousnesse save him? *No.*

Or Can he make satisfaction to God for his sins by them? *No.*

Or By any other meanes of his procuring? *No.*

Or Have even those that repent need to be saved by Jesus Christ and his satisfaction? *Yes.*

52 *A.* Even those that [e]repent have need to be [f]saved by Jesus Christ, and his [g]satisfaction.

e Acts 20. 21. *f* Tit. 3. 5, 6, 7. *g* Phil. 3. 9.

53 *Q. Why must all that are saved be saved by Jesus Christ?*

Is he the only Saviour of mankinde?

53 *A.* Jesus Christ is the [h]only Saviour of mankind.

h 1 Tim. 2. 5; Acts 4. 12.

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[1] Sinne, Ed. 1640.

And Cannot some creature, saint or angel, save by their merits? *No.*

54 *Q. Who is Jesus Christ?*

You said he is God, but is he only so? *No.*

Is he not man too? true man? *Yes.*

And so God and man in one person? *Yes.*

54 *A.* Jesus Christ is [i]God and man in one person.

i Rom. 9. 5; John 1. 14.

55 *Q. Why was the Saviour of mankinde both God and man?*

Must it needs be so that hee might suffer and satisfie for the sin of man? *Yes.*

And Because God alone could not suffer, and man alone could not satisfie for sin? *Yes.*

55 *A.* The Saviour of mankind must needs be both God and man to[k] suffer and satisfie for the sinne of man.

k Heb. 2. 14, 15, 17; Heb. 9. 14.

56 *Q. Unto what offices was our Saviour Jesus Christ ordained of God, that he might completely save us?*

Doth not his name Christ, signifieing[1] Anointed, shew him to bee the great Prophet, Priest, and King of his church and people and Lord of all? *Yes.*

And Was he sufficiently furnished with abilities for every one of these offices? *Yes.*

Or Did he fail in fulfilling any of them? *No.*

56 *A.* Christ was [l]annointed, that is ordained of God the great [m]Prophet, [n]Priest, and [o]King of his church, and [p]Lord [q]of all.

l Acts 10. 38. *m* Acts 3. 22. *n* Heb. 5. 6. *o* Luke 1. 32, 33. *p* Acts 2. 36. *q* Acts 10. 36.

57 *Q. How did Jesus Christ become man?*

Had he a naturall father as hee was man, as all others since our first parents have? *No.*

Or Was he conceived of the Holy Ghost and born of the Virgin *Mary?* *Yes.*

57 *A.* Jesus Christ was [r]conceived by the Holy Ghost and borne of the Virgin Mary.

r Matt. 1. 20, 25.

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[1] Signifying, Ed. 1640.

58 *Q. Seeing you say Jesus Christ was conceived by the Holy Ghost and borne of a Virgin,*[1] *what perfection of nature had he as he was man?*

Do you reckon him in the number of sinners and guilty persons? *No.*

Or Was he conceived and born without sinne, though no other children be so? *Yes.*

Or Did he ever sin all his lifetime? *No.*

And Was he not else like other men, even in naturall infirmities and temptations? *Yes.*

58 *A.* Jesus Christ was [s]conceived and born[t] without sin, and [u]never sinned in all his lifetime, but *else was like other men.

s Luke 1. 35. *t* Heb. 7. 26. *u* 1 Pet. 2. 22; 2 Cor. 5. 21; *Heb. 2. 17, and 4. 15.

59 *Q. Since Christ was without sin how came he to suffer?*

Was it by a tumult of people falling upon him? *No.*

Or By any sicknesse? *No.*

Or Outward action of mischiefe[2] lighting on him? *No.*

Or Was he condemned by any judge? *Yes.*

And, Namely, *Pontius Pilate*, the governour for the Roman Emperor? *Yes.*

And Did he believe him to be a guilty person deserving punishment? *No.*

Or Did he know and proclaim him innocent, and yet condemn him? *Yes.*

59 *A.* Christ suffered under [x]*Pontius Pilate*, the judge who [y]knew him innocent, and yet [z]condemned him.

x Matt. 27. 2; *y* John 18. 38; John 19. 46. *z* Luke 23. 24, 25.

60 *Q. What speciall suffering did Christ undergoe?*

Was it onely some small paine or shame? *No.*

Or Was he crucified, that is hanged naked and alive upon a crosse of woode, by nailing his hands and feet to it? *Yes.*

60 *A.* Christ was [a]crucified, that is, [b]hanged [c]naked and alive upon a crosse of wood, by [d]nailing his hands and feet to it.

a 1 Cor. 1. 23; John 19. 17, 18. *b* Gal. 3. 13. *c* John 19. 23. *d* John 20. 25.

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[1] Rest omitted in Ed. 1640, and first subordinate question inserted instead.

[2] e omitted in Ed. 1640.

61 *Q.* [1] *What necessity was there that Christ should undergoe such a punishment as to be hanged on a crosse of wood?*
Was not hanging a cursed punishment[2] by God's law? *Yes.*
And Was it fit that to Redeem us from the curse of the law and our sins, Christ should endure a cursed punishment? *Yes.*
Or Was not that too much for him to endure? *No.*

61 *A.* Christ to Redeeme us from the [e]curse of the law and our sins, was to endure a cursed punishment as hanging was by [f]God's law.
e Gal. 3. 10, 13. *f* Deut. 21. 23.

62 *Q. How long did Christ continue on the crosse?*
Was he taken down alive after he had hanged a while upon it? *No.*
Or Did he hang upon the crosse till he died, and gave his very life a ransome for us? *Yes.*

62 *A.* Christ hung upon the crosse till he [g]died, and gave his very [h]life a ransome for us.
g John 19. 30; Phil. 2. 8. *h* Matt. 20. 28.

63 *Q. Why would Christ dye?*
Might he not have spared himself in that, and yet we have been redeemed? *No.*
Or Was it necessary to deliver us from death that Christ should undergoe death itself for us? *Yes.*

63 *A.* Christ to deliver us from [i]death was to undergo death itself for us.
i Heb. 2. 14, 15.

64 *Q. What became of Christ's body and soule after death?*
Was not his body buried? *Yes.*
And Did he not descend into hell? *Yes.*
And Was not this fit to shew him to be truly dead, and to make his resurrection more glorious? *Yes.*
Or Was it unfit he should tarry at all in the state of death? *No.*

64 *A.* Christ's body was [k]buried, and he descended into [l]hel to shew him to be truly dead, and to make his resurrection[m] more glorious.
k 1 Cor. 15. 4. *l* Acts 2. 27, 31. *m* Luke 24. 26.

65 *Q. How long did Christ continue dead?*
Did he rise again the third day from the dead? *Yes.*
Or Is he dead still? *No.*
Or Did he rise sooner? *No.*
Or Later? *No.*

65 *A.* Christ[n] rose againe the third day from the dead.
n Luke 24. 46; 1 Cor. 15. 4.

[1] Omitted in Ed. 1640, and first subordinate made principal question.
[2] Three following words omitted in Ed. 1640.

66 *Q. How came Christ out of the prison of the grave, since he was the Surety to pay the debt of our sins?*

Doth his rising from the dead shew that he hath fully paid the debt? *Yes.*

Or Might he have been raised, and yet the debt of our sinnes still remaine to have been paid by ourselves? *No.*

Or By some other? *No.*

66 *A.* Christ's rising and comming out of the prison of the grave sheweth that he as our [o]Surety hath [p]fully paid all the debt of our sins.

[o] Heb. 7. 22. [p] Rom. 4. 24, 25.

67 *Q. How long did Christ continue on the earth after his rising from the dead?*

Is he still upon earth? *No.*

Or Did he fourty dayes after ascend into heaven body and soule? *Yes.*

Or Is he anywhere else? *No.*

Or Stayed he longer on earth? *No.*

Or Lesse while? *No.*

67 *A.* [q]Forty daies after his rising from the dead Christ ascended into [r]heaven body and soule.

[q] Acts 1. 3, 9. [r] Acts 3. 21.

68 *Q. What honour and happinesse hath Christ in heaven?*

Doth he sit at the right hand of God in the highest happinesse and glory that can be? *Yes.*

Or Doth he want either happinesse or glory now? *No.*

Or Hath any of the saints or angels any higher honour than hee? *No.*

Or Equall to him? *No.*

68 *A.* Christ[s] sits at the right hand of God in the highest [t]happines and [u]glory that can be.

[s] Mark 16. 19. [t] Psal. 16. 11. [u] Eph. 1. 20, 21, 22.

69 *Q. What power and authority hath Christ by being at God's right hand?*

Doth his sitting at God's right hand signifie that he is upon a seat there? *No.*

Or That God hath any hand properly right or left? *No.*

Or Doth it signifie that he ruleth God's kingdom with all power and authority? *Yes.*

69 *A.* Christ at God's right hand *ruleth God's kingdome with all power and [x]authority.

*Heb. 8. 1. [x] 1 Pet. 3. 22; Eph. 1. 20, 21, 22.

70 *Q. What is the greatest proof of Christ's authority?*

Shall hee come with glory to judge both the quicke and the dead? *Yes.*

Or shall his authority bee at an end before the last day? *No.*

Or some other be judge? *No.*

Or shall not some or other of mankinde be excepted from being judged by him? *No.*

70 *A.* Christ shall come to [y] judge the quick and the dead; even [z] all mankinde, none excepted.

y Acts 10. 41. *z* 2 Cor. 5. 10.

71 *Q. What is the means of partaking of Christ and making him and all his benefits ours?*

Is faith the onely means? *Yes.*

Or Is there any other means whereby we can partake of him? *No.*

71 *A.* Faith is the only means whereby we [a] partake of Christ, and make him and [b] all his benefits ours.

a Acts 10. 42. *b* Acts 26. 18.

72 *Q. What is faith? I mean true, justifying, saving faith?*

Is it not to rest on Christ alone for pardon through his death, according to God's offer? and then for all grace and salvation? *Yes.*

Or Do they truly and throughly believe the doctrine of Christ who rest not on him? *No.*

Or Who rest on any thing[1] or person[1] besides him? *No.*

Or Together with him? *No.*

Or Who think of resting on him otherwise than God offers him? *No.*

72 *A.* True faith in Christ is to [c] rest in him alone for [d] pardon through his death, [e] according to God's offer, and then for all [f] grace and [g] salvation.

c Phil. 3. 7, 8, 9. *d* Rom. 3. 25, 26. *e* Luke 24. 47; Esay 59. 20. *f* John 1. 16. *g* Acts 15. 11.

73 *Q. What warrant have you to believe in Christ, and rest so on him?*

Is it not presumption for such a sinner to offer to rest on him? *No.*

Or Doth God in his Word offer Christ to you as well as to any other man? *Yes.*

And Doth he command you to believe in him as well as to believe or obey any other thing in his word? *Yes.*

73 *A.* God in his [h] Word offers Christ to me as well as to any other man; and [i] commands me to believe in him as well as to believe or obey any other thing in his Word.

h John 3. 15, 16, 36. *i* 1 John 3. 23; John 6. 29.

[1] Transposed in Ed. 1640.

And Do all the promises, which are of all sorts, to second the commandment to beleeve, concerne you as well as any other man? *Yes.*

And Do the threatenings against unbeliefe also concern you in like sort? *Yes.*

And Likewise the examples of grace? *Yes.*

And As well as any other thing in the word doth? *Yes.*

74 *Q. How do you call the generall company of those that do truly beleeve in Christ?*

Is it not that which you mean by the holy Catholike Church?

Or Doth the holy Catholike Church signifie any other sort or company of men?

74 *A.* The generall company of those that truly believe in Christ is called the holy Catholick [k]Church.

k 1 Cor. 1. 2; 1 Thess. 1. 1.

75 *Q. Why is the Church said to be holy?*

Is it for that every true beleever and member of the Church is a saint and holy, truly sanctified, though not fully in this world? *Yes.*

Or Is any one a true beleever and member of the Church that is not sanctified and holy? *No.*

Or Are any of them fully sanctified in this world? *No.*

75 *A.* Every true [l]believer and member of the [m]Church is a saint and holy, truly sanctified, though not [n]fully in this world.

l Acts 15. 9. *m* Eph. 5. 25, 26, 27. *n* Jam. 3. 2.

76 *Q. What is it to be truly sanctified or holy?*

Are they so who allow themselves in any one sin, how small however they judge it to be? *No.*

Or How necessary soever? *No.*

Or That are so fond of any creature, as that they cannot be content if they enjoy it not at their own desire? *No.*

Or Who serve God after their own will? *No.*

Or Who will do his will in some things but not in all? *No.*

76 *A.* To be truly holy, one is to [o]hate sin and [p]forsake all creatures so far, as to strive to [q]serve God according to [r]all his will.

o Psal. 97. 10. *p* Luke 14. 26, 33. *q* Heb. 9. 1. *r* Col. 4. 12; Heb. 13. 21; 1 Pet. 4. 2.

Or Do they hate all sin, and forsake all creatures so far as to strive to serve God according to all his will? *Yes.*

77 *Q. Why is the Church called Catholike, that is, universall or generall?*

Is it because in all ages God hath had a Church? *Yes.*

And Because he gathers it out of all countreys and rankes of people? *Yes.*

Or Was there never no time since Christ was first preached unto mankinde, when there was no church at all? *No.*

Or Are there some nations or conditions of men out of which God never takes any to be of his Church? *No.*

77 *A.* The Church is called Catholicke, because in [s]all ages Christ hath had a Church, and he gathereth it out of all [t]countreys and [u]ranks of people.

[s] Heb. 13. 8; Matt. 28. 20. [t] Rom. 3. 29, 30; Acts 10. 34, 35. [u] Gal. 3. 28; Col. 3. 11.

78 *Q. What generall benefit do all true believers and members of the Church enjoy from Christ together?*

Do they not enjoy together a communion of saints that is a fellowship with Christ, and one with another? *Yes.*

Or Is any of them, being poor or the like, denied fellowship with Christ in his grace in any respect? *No.*

Or Denied a right to any good their fellow members might do for them? *No.*

78 *A.* All true believers and members of the Church enjoy together a *communion of saints, that is a fellowship with [x]Christ and [y]one with another.

*1 John 1. 3, 7. [x] 1 Cor. 1. 9. [y] John 17. 11.

79 *Q. What speciall benefit hath every true believer from Christ in this life?*

Have they not forgiveness of sins? *Yes.*

Or Are they not forgiven till after this life? *Yes.*

And so any of them die without forgivenesse? *No.*

79 *A.* [z]Every true believer hath from Christ in this life forgivenesse of sins.

[z] Acts 10. 43; 1 John 2. 12; Acts 5. 31.

80 *Q. What do you meane by forgivenesse of sins?*
Is it not that God requireth not of us ourselves to satisfie for our sins because Christ hath done that already? *Yes.*
Or Must we, notwithstanding our pardon, make God satisfaction by doing somewhat ourselves in this world? *No.*
Or By suffering in this life? *No.*
Or Afterward? *No.*

80 *A.* Forgivenesse of sins, is [a]God's not requiring of us ourselves to satisfie for our sinnes, because Christ hath done that already.

a Rom. 3. 24, 25, 26.

81 *Q. But why then are the faithfull afflicted in this life?*
Is it not to make at least part of the satisfaction to God for their sins? *No.*
Or Is it not a wrong that they should be afflicted when Christ hath made satisfaction for their sins? *No.*
Or Is it onely fatherly correction for their amendment and triall of [1]God's grace in them, and to make them like Christ? *Yes.*

81 *A.* The afflictions that the faithfull endure in this life are onely [b]fatherly corrections for their amendment and [c]triall of God's grace in them, and to make them [d]like Christ.

b Heb. 12. 6, 10, 11. *c* Jam. 1. 2, 3, 4. *d* Rom. 8. 29; John 15. 18, 20.

82 *Q. But what say you to death which the faithfull endure as well as others?*
Is not that at least laid on them to satisfie God in part for their sins?
Or Is death itselfe a temporall chastisement, at the worst, to the faithfull?
And Withall a passage to a better condition?

82 *A.* [e]Death itself to the faithfull is but a temporall chastisement at the worst, and with all a passage to a better condition.

e 1 Cor. 15. 54, 55.

83 *Q. What benefit or better condition can there be to the body after death?*
Shall there be to every faithfull soule, a resurrection of the body from death? *Yes.*
Or Shall not the bodies (even of the faithfull) remain for ever in their graves dead and rotten? *No.*

83 *A.* There shall be to every faithfull soul a [f]resurrection of the body from death.

f 1 Cor. 15. 42, 44; 1 Cor. 6. 4.

[1] his, Ed. 1640.

84 *Q. What bodies shall be raised againe?*

Shall they be the very same bodies that died? *Yes.*

Or Others like them, new created and joined to the soules? *No.*

And Shall the bodies of the faithfull be now made strong and glorious? *Yes.*

Or Be raised weak and imperfect as they were before? *No.*

84 *A.* The [g] very same body shall be raised again that died; but the bodies of the faithfull shall now be made strong and [h] glorious.

g 1 Cor. 15. 42, 43, 44. *h* Phil. 3. 21.

85 *Q. What shall become of the bodies of the wicked at the last day?*

Shall they be raised also? *Yes.*

Or Shall they continue in the grave still? *No.*

And shall they be raised in any honour or for their good? *No.*

Or That being condemned, both body and soule may be cast into hell fire for ever? *Yes.*

85 *A.* The bodies of the [i] wicked shall be raised also at the last day, that being condemned both body and soule may be cast into [k] hell fire for ever.

i John 5. 29. *k* Matt. 25. 41 and 46.

86 *Q. What benefit shall be to the faithfull after the generall resurrection?*

Shall they die any more? *No.*

Or Enjoy life everlasting? *Yes.*

And Shall they live upon earth any more? *No.*

Or Endure any more misery, pain, or sorrow? *No.*

Or Enjoy all happinesse and glory with Christ in heaven? *Yes.*

86 *A.* After the generall resurrection the faithfull shall [l] die no more, but enjoy [m] life everlasting, and [n] all happiness and glory [o] with Christ in [p] heaven.

l Luke 20. 35, 36. *m* Matt. 25. 46. *n* Eph. 1. 18. *o* John 17. 24. *p* 1 Pet. 1. 4.

A

CATECHISME,

COMPOSED ACCORDING TO THE ORDER OF THE CATECHISME IN

THE COMMON PRAYER BOOKE.

CONTAINING

A BRIEFE EXPOSITION OF

I. *THE CREED.*
II. *THE TEN COMMANDEMENTS.*
III. *THE LORD'S PRAYER.*
IV. *THE SACRAMENTS.*

By M. N., B.D., P.P.

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THE TEN COMMANDEMENTS.

Q. How may a man come to be assured of his interest in this blessed estate and condition ?

e Jam. 2. 18. *A.* If he can [e]approue the truth and soundnesse of his faith by the fruits of it.

Q. What are those fruits of faith by which the truth and soundnesse of it may appeare ?

f Mat. 3. 8. *g* Heb. 5. 9; Rom. 6. 17. *A.* Chiefly [f]repentance and [g]new obedience.

Q. What is repentance ?

h Act. 26. 20. *A.* [h]A turning from sin to God.

Q. Whence doth this arise ?

i 2 Cor. 7. 10. *A.* From [i]godly sorrow.

Q. What is this godly sorrow ?

A. It is a sorrow for sin, whereby the heart of a man is deepely pierced with griefe and remorse, in this respect chiefly, that he hath by his sins *k* Psal. 51. 4. [k]offended God.

Q. What followeth hereupon ?

l Heb. 12. 4. *m* Eph. 4. 27. *A.* A continual [l]striuing against all sin, and [m]auoyding all occasions and tentations that lead thereunto : and this is euer seconded with an endeuour of new obedience.

Q. What is this new obedience ?

A. A conscionable performance of all such duties as God hath enioyned. And this is the third thing

that my Godfathers and Godmothers vndertooke for mee, or in my name.

Q. Whence haue we the knowledge of these duties which we are to performe ?

o Isa. 8. 20. *A.* Out of the [o]law of God.

Q. What is this law of God ?

A. It is the perfect rule of all righteousnesse, contained briefly in the Decalogue, or ten Commandements.

Q. How are the ten Commandements diuided ?

p Deu. 5. 22. *A.* Into [p]two Tables.

Q. Which are the Commandements contained in the first Table ?

A. The foure first, which teach vs our duty to God immediately.

Q. Which is the first Commandement ?

1. Com. *A.* Thou shalt haue no other gods but mee.

Q. What doth this Commandement require of vs ?

a Mat. 4. 10. *A.* That we take the true God [a]onely for our God.

Q. How is this done ?

b Deu. 4. 39. *A.* By [b]knowing and acknowledging him in our
c Deut. 10. 20. iudgements to bee God alone, and entirely [c]cleauing to him in our affections.

Q. Which are those affections by which we are to cleaue vnto God especially ?

d Psa. 62. 1. *A.* They are specially three. 1. [d]Faith and
e Deut. 6. 5. affiance in him as our onely stay. 2. [e]Loue vnto
f Isay 8. 13. him as our chiefest good. 3. [f]Feare of him as the greatest and most glorious obiect.

Q. What are the euils contrary hereunto ?

A. They are either in the iudgment or in the affections.

Q. What are the euils in the iudgement against this Commandement ?

A. Either [g]not acknowledging any God at all, which is Atheisme, or [h]not knowing the true God aright, which is grosse ignorance, or [i]acknowledging any other to bee God besides him, which is Idolatrie.

g Psal. 14. 1.
h 2 The. 1. 8.
i Hos. 14. 3.

Q. What are the euils in the affections ?

A. Any [k]failing in the affections before mentioned to cleaue vnto the true God, or [l]leaning therein to any other.

k Jeremy 5. 22, 23.
l Jer. 17. 5.

Q. Which is the second Commandement ?

2. Com. *A.* Thou shalt not make to thy selfe any grauen image, etc.

Q. What is enioyned therein ?

A. That we worship God [m]spiritually and purely, according to his owne [n]direction in his word.

m Joh. 4. 24.
n Deute. 12. 30, 32.

Q. What are the chiefe parts of God's worship which his word prescribes ?

A. They are eyther ordinary or extraordinarie.

Q. Which are the ordinarie ?

A. [o]Preaching and hearing of the word, administring and receiuing of the Sacraments, and Prayer.

o Act. 2. 41.

Q. Which are the extraordinarie ?

A. [p]Solemne fasting, and [q]holy feasting, to expresse either our humiliation, or our thankefulnesse, according to our speciall and extraordinary occasions.

p Joel 2. 15.
q Est. 2. 17.

Q. Are there any other duties required in this Commandement as helpes or meanes to further God's worship?

A. Yes, it is requisite to this end, that [a]faithfull and able ministers bee ordained and set ouer euery Congregation, and that sufficient [b]maintenance, and all due encouragement bee allotted and afforded to them.

a Tit. 1. 5.
b 1 Tim. 5. 17, 18. 2 Chr. 31. 4.

Q. What are the euils contrary hereunto ?

A. The [c]deuising or exercising of any false worship, contrary to, or besides the word of God, or any [d]neglect of that true worship which he requireth.

Q. Which are the chiefe kinds of false worship which God's word condemneth ?

A. The worshipping of God by [e]images, either represented to the eye, or [*]conceiued in the mind: and [f]obtruding vpon God any humane inuentions as parts of his worship.

Q. How many wayes may God's true worship be neglected ?

A. Either by [g]omitting altogether the dueties thereunto required, or by performing them [h]hypocritically or carelesly.

Q. Which is the third Commandement ?

3 Com. *A.* Thou shalt not take the name of the Lord thy God in vaine, etc.

Q. What is the maine thing that is here required ?

A. That we vse the name of God, that is, his titles, properties, workes, and ordinances, with due [i]reuerence, so as may tend most to his [k]glory in [l]thought, [m]word, and [n]deede.

Q. What are the sinnes forbidden hereby ?

A. They are either of commission or of omission.

Q. Which are the chiefe sins of commission against this Commandement ?

A. They are eyther in thought, in word, or in action.

Q. How may a man offend in thought here ?

A. By [o]thinking dishonourably of God, or any of his attributes, or of any [p]doctrine in his word, or of any thing [q]pertaining to his seruice; as also by [r]repining at any thing he doth in the course of his prouidence.

c Num. 15. 39.
d Isa. 64. 7.
e Deut. 4. 15-18.
* Act. 17. 29.
f Isa. 29. 13.
g Pro. 28. 9.
h Ezek. 33. 31.
i Deut. 28. 58.
k 1 Cor. 10. 31.
l Ps. 139. 12.
m Psa. 119. 46.
n Mat. 5. 16.
o Ps. 10. 13. Mal. 2. 17.
p Joh. 6. 60.
q Mal. 1. 12.
r 2 Ki. 6. 33.

Q. How may one offend in word ?

A. By the [s]irreuerent mentioning of his titles, in foolish admirations, idle wishes, or imprecations, and aboue all in blasphemous [t]swearing; as also by [u]iesting with his word or workes, or any of his ordinances.

Q. How in action ?

A. By abusing the titles of God, or any part of his word, to [x]charmes, or sorcerie; and generally by [y]liuing offensiuely to his dishonour.

Q. How is this Commandement violated by way of ommission ?

A. By [a]shrinking from the profession of the truth in case of perill, or [b]failing to speake or doe any thing tending to God's glory.

Q. Which is the fourth Commandement ?

A. Remember the Sabbath day to sanctifie it, etc.

Q. What doth this teach vs ?

A. To set apart and employ one day of seuen, and now specially the [c]Lord's day in the dueties of religion and workes of mercie.

Q. What are the duties of religion wherein we are to spend the Lord's day ?

A. They are partly publicke to be vsed in the church, and partly priuate to be vsed either with our families or by our selues.

Q. Which are the publicke dueties to be vsed in the Church ?

A. [d]Hearing of the word read, and preached, [e]praying with the congregation, and [f]receiuing of the Sacrament in the times appointed thereunto.

Q. Which are the priuate ?

A. [g]Conferring and meditating of the word and works of God, specially [h]praying by our selues and with our families, before and after the publicke

s 2 Sa. 16. 8.
t Jer. 23. 10.
u Isa. 22. 13. Jer. 23. 33.
x Deut. 18. 10, 11.
y Rom. 2. 23.
a Mat. 10. 33, and 13. 21.
b Jer. 9. 3.
4 Com.
c Reu. 1. 10.
d Act. 13. 14, 15, and 15. 21.
e Act. 16. 13.
f Act. 20. 7.
g Psal. 92.
h 2 Chro. 30. 18

exercises for a blessing thereon, and [i]examining our selues, and those that are vnder vs, how we haue profited thereby.

Q. What are the works of mercy which wee are to performe on that day?

A. [k]Visiting the sicke, comforting the afflicted, [l]collections for the poore, and such like.

Q. May no other worke be done on the Lord's day?

A. No, vnlesse they be workes of necessity.

Q. What be those workes of necessity?

A. Such as tend necessarily to the [m]preseruation of life, health, or goods, which otherwise would perish, or bee in danger; or to the [n]performance of God's seruice, which otherwise must bee omitted.

Q. How many waies is this Commandement violated?

A. Specially two; either by omitting of any of the forementioned dueties, by which the Sabbath is to bee sanctified, or by doing any worke whereby it may bee profaned.

Q. What are those workes by which the Sabbath may be profaned?

A. Not onely all sinfull workes which are vnlawfull at any time, but [a]all workes of our callings, and bodily recreations, which are lawfull to be vsed at other times: nay, not onely so, but all talking of worldly affaires, and so much as thinking of our own businesses, whereby our minds may be drawn away from God's seruice.

Q. What meanes hath God prescribed for auoiding of these distractions?

A. Remembring the Sabbath before hand, that we may fit our selues for it, and dispose of our [b]worldly businesse so, as that we be not distracted in it.

i Act. 8. 30.

k Mar. 3. 4.
l 1 Cor. 16. 2.

m Mat. 12. 1, 7, 11.
n Mat. 12. 5.

a Neh. 13. 15. Isay 58. 13.

b Deu. 5. 13.

Q. What Commandements doth the second Table containe ?

A. The sixe last which instruct vs in our dueties to our selues and other men.

Q. Which is the first of these ?

5. Com. *A.* The fift Commandement, Honour thy Father and thy Mother, that thy daies may be long, etc.

Q. What doth this Commandement require of vs ?

A. That wee carry our selues as becomes vs in our places, and giue vnto others that honour and respect that is due vnto them, in regard of their places, and degrees, as they are our superiors, inferiors, or equals.

Q. Whom are wee to account our superiours ?

A. Not onely our naturall parents, but all generally, that haue eyther authoritie ouer vs, as [c]Masters, [d]Magistrates, [e]Ministers; or pre-eminence aboue vs in regard [f]of age, gifts, or [g]benefits done by them vnto vs.

c 2 King 5. 13.
d Josh. 7. 19.
e 2 King 6. 21.
f 1 Tim. 5. 1, 2.
g Gen. 45. 8; Job 31. 18.

Q. What is the dutie that wee owe vnto such ?

A. To [h]reuerence their persons, to [i]obey their lawfull commands, so farre as their authoritie extendeth, and [k]to bee thankefull vnto them for any good we receiue from them.

h Leu. 19. 3,32.
i Col. 3. 20, 22.
k 1 Tim. 5. 4.

Q. What is the dutie that superiours are to returne backe againe to their inferiours ?

A. To carry themselues [l]grauely, and in a semely manner before them, and withall [m]meekely and louingly towards them.

l Tit. 2. 2, 4, 15.
m Col. 3. 21, and 4. 1.

Q. What is the duety of equals to each other ?

A. To carry themselues [n]modestly and louingly towards one another, with due [o]respect to the worth and dignitie of each other.

n Ro. 12. 10.
o 1 Pet. 2. 17, and 5. 5.

Q. What are the euils forbidden in this Commandement ?

A. The neglect or omission of any of the dueties

before mentioned; or the doing of any thing contrary thereunto; which may be diuers wayes, according to the difference of the persons.

Q. What are the sins incident to inferiours specially?

a Pro. 30. 17; Jude 8. *b* Rom. 1. 30. *c* 1 Ti. 5. 8.

A. [a]Despising, [b]disobeying, or [c]shewing themselues vnkinde and vnthankefull to their superiours.

Q. What are the vsuall sinnes of superiours?

d 1 Sa. 3. 13. *e* Eze. 34. 4.

A. [d]Light and vnseemely carriage; together with all [e]abuse of their authoritie or pre-eminence, to the grieuing or disheartening of those that are vnder them.

Q. What are the sins of equals?

f Gal. 5. 26. *g* Mat. 23. 6.

A. [f]Enuying one another, and [g]aduancing themselues one aboue another.

Q. Which is the next Commandement?

6. Com.

A. The sixt, Thou shalt not kill.

Q. What is the maine scope of this Commandement?

h Gen. 9. 5, 6.

A. That the [h]person, and specially the life of man bee not any way impeached by man, but preserued.

Q. What is the duty that is herein required of vs?

A. That wee desire, and doe what in vs lyeth to further the preseruation of life, and that both bodily and spirituall, in ourselues and others.

Q. What must wee doe to further the preseruation of our own bodily liues?

i 1 Ti. 5. 23. *k* Joh. 4. 1, 3.

A. We must vse [i]sober and wholsom diet, with the helpe of Physicke when need requires, [k]auoiding all vnnecessarie dangers, etc.

Q. What are we to doe for the preseruing of the life of our soules?

l 1 Pet. 2. 2. *m* 1 Thes. 5. 22. *n* Phil. 2. 13.

A. We are diligently to [l]attend vpon the meanes of grace, carefully [m]auoiding all occasions of sin, and so [n]worke out our own saluation with feare and trembling.

Q. What must wee doe for the preseruation of our neighbour's bodily life ?

o Pro. 24. 11.
p Job 31. 19.
q 1 Thes. 5. 14.
z Jam. 3. 13, 17.

A. Wee must [o]rescue him if wee can from any dangers, [p]relieue him in his necessities, [q]pitie and comfort him what we can in his distresses, and [z]carrie our selues meekely, louingly, and peaceably towards him.

Q. What must wee doe for him in regard of the life of his soule ?

a Mat. 5. 16.
b Heb. 3. 13, and 10. 24. 1 Thes. 5. 14.

A. Wee must doe our best to win him to the loue of the truth, by our good [a]example, counsell and encouragement, seasonably [b]admonishing, and comforting him, as occasion requireth.

Q. What are the euils forbidden hereby ?

A. Any neglect of these dueties, together with the doing, intending, or so much as wishing any hurt to the soules or bodies of our selues or others.

Q. What are the euils specially that tend to the hurt of our owne soules ?

d Pro. 8. 36.
e Pro. 6. 32.
f Num. 15. 30.
g Act. 13. 46.
h 2 The. 1. 8.
i 2 Pet. 3. 16.

A. All [d]sinne generally, and specially [e]grosse sinnes [f]committed with an high hand obstinately, but aboue all [g]reiecting, [h]disobeying, or any way [i]corrupting or peruerting of the word of God.

Q. What are those that tend to the hurt of our bodies ?

k 1 Sam. 31. 4.
l 1 Kin. 2. 23.
m Pro. 14. 30.

A. All manner of [k]violence offered to our selues, tending to the killing, wounding, or weakning of our bodies, together with all [l]capitall crimes that deserue death, surfets, [m]enuy, or rushing vpon vnnecessary dangers that may procure it.

Q. How may wee doe hurt to our neighbour's soules ?

n 1 Cor. 8. 10, 11.
o 1 Kin. 12. 28, 30.
p Hos. 4. 6.
q 2 Cor. 1. 17.

A. By [n]giuing them ill example, [o]commanding or perswading them to any thing vnlawfull, [p]withholding from them the word of life, or any way [q]corrupting the same.

Q. How we may wrong them in regard of their bodies?

r Gen. 9. 6. s Exod. 21. 18. t Zeph. 3. 1, 3. u Deu. 25. 3. x Pro. 12. 18; Mat. 5. 22.

A. Not onely by [r]killing, [s]wounding, or striking them, but by [t]oppressing them, vsing [u]extremitie in correcting or punishing them, or [x]grieuing them any way by bitter speeches, or any kinde of froward, or churlish carriage.

Q. But what if a man's froward passions doe not breake out to the grieuing of others, are they then breaches of this law?

A. Yes, insomuch as they tend and stirre up in vs euill desires that way.

Q. What followeth next?

7. Com.

A. The seuenth Commandement, Thou shalt not commit adulterie.

Q. Whereunto tendeth this?

A. To the repressing of all vncleannesse, and the preseruation of chastitie and puritie both in body and minde.

Q. What is required of vs herein?

y 1 Thes. 4. 3, 4.

A. That wee preserue [y]chastitie both of body and minde, both in our selues and others, and vse all good meanes tending thereunto.

Q. What are the speciall meanes of preseruing chastity in our selues?

a 1 Cor. 9. 27. b Pro. 13. 20. c 1 Cor. 7. 9, 39. d 1 Cor. 7. 3, 5.

A. [a]Temperance in diet, with conuenient abstinence at some times, labour in our callings, [b]associating our selues with sober and chaste persons, and [c]for them that haue not the gift of continencie, holy marriage, together with a [d]sober vse thereof.

Q. What meanes must we vse to preserue it in others?

e 1 Tim. 2. 9. f Eph. 4. 29. g Tit. 2. 3-5.

A. [e]Modest apparell, [f]gracious speeches, together with [g]sober and graue behauiour.

Q. What are the euils contrary hereunto?

A. Not only the grosse acts of vncleannesse, but all manner of inordinacie in thought, desire, speech,

or action tending that way, or any thing that is, or may be a cause, occasion, or signe thereof.

Q. What be those grosser acts of vncleannesse ?

A. [h]Fornication, and [i]adulterie, both which may be aggrauated by [k]incest and [l]rape: [m]vnlawfull marriages, intemperate, or [n]vnseasonable vse of the mariage bed, and finally all vnnaturall mixture eyther with the [o]same sexe, or with [p]a diuerse kinde.

h Eph. 5. 3.
i Heb. 13. 4.
k 2 Sam. 13. 14.
l Deu. 22. 25.
m Leu. 18. 6.
n Leu. 18. 18.
o Ro. 1. 26.
p Leu. 18. 23.

Q. What are those thoughts, desires, speeches, and actions tending hereunto ?

A. All [q]filthy imaginations, specially entertained with delight, [r]vnchaste desires, [s]corrupt communication, [t]wanton dalliance, and lightnesse in behauiour generally.

q Mat. 5. 28.
r 1 Thes. 4. 5.
s Eph. 4. 29.
t Pro. 7. 13.

Q. What are the things which are or may proue causes, occasions, or signes hereof ?

A. [u]Idlenesse, intemperance in eating or drinking, [x]immodest apparell, [y]lasciuious pictures, lewd spectacles, etc.

u Ezk. 16. 4, 9.
x Pro. 7. 10.
y Eze. 23. 14.

Q. Which is the eighth Commandement ?

8. Com.

A. Thou shalt not steale.

Q. What doth this Commandement ayme at ?

A. The preseruation of men's outward estates.

Q. What is required of vs herein ?

A. That wee doe what in vs lyeth by all good and lawfull means, to further the wealth or outward estate of our selues and others.

Q. By what meanes chiefly are we to further our own outward estate ?

(p. 38).

A. By getting honestly, and wisely managing these outward things, that serue for our maintenance in this life.

Q. How may a man honestly get so much of these outward things as is conuenient for his maintenance ?

a Gen. 2. 15, and 3. 19. Ephes. 4. 18.

A. By [a]making choyce of a lawfull calling, wherein he may employ himselfe, and labouring faithfully therein.

Q. How is hee to manage what hee hath gotten ?

b Pro. 27. 23, 24.
c Eccl. 5. 18.
d Psa. 112. 5.

A. By [b]keeping it frugally, and [c]vsing it charitably, [d]discreetly limitting and ordering his expences, according to the proportion of his commings in.

Q. What are wee to doe to the furthering of the good estate of our neighbours ?

e Leu. 25. 14.
f Psal. 15. 4.
g Pro. 11. 25. Deut. 15. 7.
h cap. 22. 1.

A. We are to deale truly and iustly with them in all [e]bargaines and [f]contracts, and [g]liberally as occasion requireth in giuing or lending to them, [h]doing the best we can euerie way to helpe them to that which of right belongs vnto them.

Q. What is the euill contrarie hereunto ?

A. Any neglect to further, together with the doing or endeauouring to doe anie thing that may hinder or empaire the outward estate of our selues or others.

Q. How doe men vsually empaire their owne estates ?

i Pro. 23. 21.
k Prou. 28. 26, 27.
l Luke 5. 13.
m Acts 19. 15.
n Eccl. 4. 8.

A. By [i]idle and inordinate liuing, wasting and consuming their substance, by [k]heedelesse suretiship, or [l]lauish expenses; as also by taking [m]vnlawfull wayes of gayning or [n]defrauding themselues of the vse and comfort of that which God hath giuen them.

Q. How doe they hinder or empaire the outward estates of others ?

A. By theft.

Q. What is theft ?

A. The taking or detayning of that which of right pertaines to another man, without his consent and good liking.

Q. How many wayes may these bee committed?

A. Eyther grossely without any colour, or more cunningly vnder colour of law.

Q. What are those grosse kindes of theft that are committed without any colour of law?

A. They are againe of two sorts; more open or more secret.

Q. What is your more open kinde of theft?

o Pro. 1. 11, 13. *A.* That which we commonly call [o]robbery, when things are taken by force or violence, which if it be by sea it is called piracie; to which you may referre [p]oppression, when rich men with-hold the [q]hire of labourers, or any thing that is due to poore men.

p Pro. 22. 21. *q* Ja. 5. 4.

Q. What is that theft which is more secret?

r Exo. 22. 1. *A.* It is that which we know commonly by the name of theevery, when things are secretly [r]purloyned, the owners being ignorant of it; to which the [a]not restoring of things found, the [b]remouing of bounds or land-markes, and all kinde of [c]false dealing in matters committed to our trust, are neere akin.

a Leui. 6. 3. *b* Pro. 22. 28. *c* John 12. 6.

Q. What are those thefts that are committed more cunningly vnder colour of law?

d Exo. 23. 1. *A.* All manner of [d]bribery and extortion, which is the sale of iustice, or of iniustice; together with all [e]simonie, which is the sale of things sacred, which ought to bee freely giuen and dispensed; and [f]vsury, which is the sale of loane, which ought to be free likewise; and to this head you may referre all kinde of [g]deceit and iniustice in bargaining, whether by [h]enhansing of prices, [i]abasing of wares, [k]false weights, measures, lights, etc.

e Act. 8. 20.

f Ex. 22. 25. Psal. 15. 5.

g 1 The. 4. 6. *h* Amo. 8. 4. *i* Pro. 20. 14. *k* Deut. 25. 13, 14.

Q. But are there no other wayes by which a man may be guilty of theft besides these?

l Isa. 1. 23. *A.* Yes, by [l]vpholding of theft in others, by letting them escape vnpunished, [m]feeding and maintaining of a sort of theeues, [n]idlers, as Monkes, wandring beggars, etc.

m Pro. 28. 7. *n* 2 Thes. 3. 10.

9 Com.

Q. Which is the ninth Commandement ?

A. Thou shalt not beare false witnesse against thy neighbour.

Q. What doth this Commandement aime at ?

A. The maintaining or vpholding of the truth, and withall of the good name or credit of our selues and others.

Q. What is required of vs herein ?

o Zech. 8. 19. p Psal. 15. 2.

A. That we sincerely [o]loue the truth, and as occasion requireth [p]make knowne the same, with a due respect vnto our own and our neighbour's good generally, and specially to the good name of either.

Q. How are wee to shew our loue to the truth in respect of our selues, and our own good name ?

q Gal. 6. 4.

A. 1. By [q]enforming our selues, and iudging truely in any thing that concerneth our selues, our owne estate and actions.

r 2 Cor. 8. 20, 21. Phil. 4. 8.

2. By [r]vpholding a due estimation of our selues with other men, so farre as may stand with truth and a good conscience.

Q. How may wee keepe a good conscience this way in respect of other men ?

s Joh. 7. 24.

A. 1. By [s]iudging truly, and yet charitably of them and their actions.

t Eph. 4. 15.

2. By [t]speaking the truth in loue both to them and of them.

u Mat. 1. 19. x Jer. 26. 16.

3. By [u]tendring their credit as our owne, and [x]defending the same against all wrongfull suspicions and accusations.

Q. How is this Commaundement violated ?

y Jer. 9. 3. 2 Tim. 4. 16.

A. By [y]neglecting any of these dueties, or by thinking, speaking, or doing any thing against the trueth, or to the preiudice of our owne, or our neighbour's good name.

a Mat. 9 4. Jam. 2. 4.

Q. How may we offend against the truth ?

A. By [a]conceiuing or iudging of things vntruely,

[b] Eph. 4. 23. Col. 3. 9.

or by [b]speaking or doing that which may cause others to conceiue of them otherwise than they are, or than we conceiue them to be.

Q. How may we preiudice or hurt our owne good name?

1 Cor. 4. 6.

A. By [c]conceiuing of our selues, or doing that which may cause others to conceiue of vs otherwise than is meete.

Q. How may wee conceiue of our selues otherwise than meete?

[d] Reu. 3. 17. [e] Psal. 31. 22.

A. Eyther by [d]ouerweening, or [e]vndervaluing the good things that are in vs.

Q. How may we cause others to iudge amisse of vs?

[f] Pro. 27. 2. Act. 8. 9. [g] 1 Sam. 15. 20. [h] Job 27. 5. Col. 2. 18.

A. By [f]boasting of, or [g]excusing our selues vniustly, or by [h]abasing of our selues, and denying or dissembling God's graces that are in vs.

Q. What is it that tendeth to the preiudice of our neighbour's good name?

[i] 1 Cor. 13. 5. [k] Psal. 15. 3.

A. All manner of wrongfull [i]suspicions, [k]accusations or reports, eyther vttered by vs, or entertayned against our neighbours; whether they be vtterly false, or if true, yet not charitably conceiued or [l]vttered, together with all base [m]flatterie in commending them more than is meete, eyther to their faces or behinde their backes.

[l] 1 Sam. 22. 9. [m] Pro. 27. 14.

Q. How is this aggrauated?

[n] 1 King. 21. 13.

A. When it is done publickly, and specially in the [n]place of iudgement.

Q. Which is the tenth or last Commaundement?

10 Com. *sic.*

A. Thou shall not couet thy neighbour's house, etc.

Q. What is required of vs herein?

[o] Heb. 13. 1. 1 Tim. 6. 8. [p] Act. 26. 29. [q] Psa. 34. 2.

A. That wee bee truly [o]contented with our owne outward estate and condition, and heartily [p]desire and [q]reioyce in the good estate of our neighbours.

Q. What are the euils contrary hereunto ?

A. They respect eyther our selues or others.

Q. What are the euils that respect our selues ?

r Gen. 25. 22.

A. All kind of [r]discontented thoughts about our owne present condition, together with all inordinate

s 1 King. 21. 1, 2.
t 2 Sa. 23. 15.

[s]desires, [t]wishes, or longings after that which wee haue not.

Q. But may not a man desire or wish for that which he hath not ?

u Gen. 30. 1.

A. Yes, so it be with due moderation and submission to God's will, and not ioyned with [u]murmuring at the want of it.

Q. What are the euils forbidden here with respect vnto others ?

a Gal. 5. 26.
b Ps. 35. 15.

A. All kinde of [a]enuying at the prosperity or happinesse of others, together with all [b]reioycing or delighting in their hurt.

Q. Is any man able to keepe all these Commandements?

c Eccl. 7. 20.
d 2 Cor. 3. 5.

A. No, [c]no man liuing is able to keepe them perfectly; neither can any man [d]of himselfe performe any one duty required therein as he ought to doe.

Q. To what end serue they then ?

e Mic. 6. 9.
f Psa. 119. 6.
g Luke 1. 6. Phil. 4. 13.

A. To shew vs [e]what is required of vs, and [f]what wee must striue and aspire vnto, which also by the grace of God [g]we may in some measure attaine.

THE

PRINCIPLES

OF

Christian Religion:

Sum̄arily sett downe according to the *Word* of *God:*

TOGETHER WITH

A Breife *Epitomie* of the *Bodie* of *Divinitie.*

By *James Vsher* Bishop of *Armagh.*

LONDON,
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1645.

THE PRINCIPLES

OF

CHRISTIAN RELIGION

WITH

A BRIEF METHOD

OF

THE DOCTRINE THEREOF

BY

JAMES, ARCHBISHOP OF ARMAGH

---

2 Tim. 1. 13.
Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus

---

LONDON 1654.

N.B.—It has not been deemed necessary to append to this reprint of "The Principles of Christian Religion" the "Brief Method of the Doctrine thereof;" but an excerpt, exhibiting fully the author's mature opinions on the subject of the Divine decrees, is here subjoined:—

Q. Thus much of God's nature; what are we to consider in his kingdom?

A. First, the decree made from all eternity, and then the execution thereof accomplished in time.

Q. How was the decree made?

A. All things whatsoever should in time come to pass, with every small circumstance appertaining thereunto, was ordained to be so from all eternity, by God's certain and unchangeable counsel.

Q. Did God then, before he made man, determine to save some and to reject others?

A. Yes, surely; before they had done good or evil, God in his eternal counsel set some apart, upon whom he would in time shew the riches of his mercy: and determine to withhold the same from others upon whom he would shew the severity of his justice.

Q. What should move God to make this difference between man and man?

A. Only his own good pleasure, whereby having purposed to create man for his own glory, forasmuch as he was not bound to shew mercy unto any, and his glory should appear as well in executing of justice as in shewing mercy, it seemed good unto his heavenly wisdom to choose out a certain number, towards whom he would extend his undeserved mercy, leaving the rest to be spectacles of his justice.

THE PRINCIPLES

OF

CHRISTIAN RELIGION.

Question. What sure ground have we to build our religion upon ?
Answer. The Word of God contained in the Scriptures.

Q. What are those Scriptures ?
A. Holy writings indited by God himself for the perfect instruction of his Church.

Q. What gather you of this, that God is the author of these writings ?
A. That therefore they are of most certain credit and highest authority.

Q. How serve they for the perfect instruction of the Church ?
A. In that they are able to instruct us sufficiently, in all points of faith that we are bound to believe, and all good duties that we are bound to practise.

Q. What gather you of this ?
A. That it is our duty to acquaint ourselves with these holy writings, and not to receive any doctrine that hath not warrant from thence.

Q. What is the first point of religion you are to learn out of God's Word ?
A. The nature of God.

Q. What is God?

A. God is a Spirit, most perfect, most wise, almighty, and most holy.

Q. What mean you by calling God a Spirit?

A. That God hath no body at all; and therefore must not be thought to be like unto anything which may be seen by the eyes of man.

Q. Are there any more gods than one?

A. No: there is only one God; though in that one Godhead there be three persons.

Q. Which is the first of these persons?

A. The Father, who begetteth the Son.

Q. Which is the second?

A. The Son, begotten of the Father.

Q. Which is the third?

A. The Holy Ghost, proceeding from the Father and the Son.

Q. What did God determine concerning his creatures?

A. He did, before all time, by his unchangeable counsel, ordain whatsoever afterwards should come to pass.

Q. In what manner had all things their beginning?

A. In the beginning of time, when no creature had any being, God by his Word alone, in the space of six days, created all things.

Q. Which are the principal creatures?

A. Angels and men.

Q. What is the nature of angels?

A. They are wholly spiritual, having no body at all.

Q. What is the nature of man?

A. Man consisteth of two divers parts, a body and a soul.

Q. What is the body?

A. The outward and earthly part of man, made at the beginning of the dust of the earth.

Q. What is the soul ?

A. The inward and spiritual part of man, which is immortal, and never can die.

Q. How did God make man at the beginning ?

A. According to his own likeness and image.

Q. Wherein was the image of God principally seen ?

A. In the perfection of the understanding, and the freedom and holiness of the will.

Q. How many of mankind were created at the beginning ?

A. Two; Adam the man, and Eve the woman; from both whom all mankind did afterwards proceed.

Q. What doth God after the creation ?

A. By his providence he preserveth and governeth his creatures, with all things belonging unto them.

Q. What befel unto the angels after their creation ?

A. Some continued in that holy estate wherein they were created; some of them fell, and became devils.

Q. May the good angels fall hereafter ?

A. No; but they shall always continue in their holiness and happiness.

Q. Shall the wicked angels ever recover their first estate ?

A. They shall not, but be tormented in hell, world without end.

Q. How did God deal with man after he made him ?

A. He made a covenant with Adam, and in him with all mankind.

Q. What was man bound to do by his covenant ?

A. To continue as holy as God at the first made him, to keep all God's commandments, and never to break any of them.

Q. What did God promise unto man if he did thus keep his commandments ?

A. The continuance of his favour and everlasting life.

Q. What did God threaten unto man if he did sin and break his commandments?

A. His dreadful curse, and everlasting death.

Q. Did man continue in that obedience which he did owe unto God?

A. No. For Adam and Eve, obeying rather the persuasion of the devil than the commandments of God, did eat of the forbidden fruit, and so fell away from God.

Q. Was this the sin of Adam and Eve alone, or are we also guilty of the same?

A. All we that are their children are guilty of the same sin, for we all sinned in them.

Q. What followed upon this sin?

A. The loss of the perfection of the image of God, and the corruption of nature in man, called Original Sin.

Q. Wherein standeth the corruption of man's nature?

A. In six things principally.

Q. What is the first?

A. The blindness of the understanding, which is not able to conceive the things of God.

Q. What is the second?

A. The forgetfulness of the memory, unfit to remember good things.

Q. What is the third?

A. The rebellion of the will, which is wholly bent to sin, and altogether disobedient unto the will of God.

Q. What is the fourth?

A. Disorder of the affections, of joy, heaviness, love, anger, fear, and such like.

Q. What is the fifth?

A. Fear and confusion in the conscience, condemning where it should not, and excusing where it should condemn.

Q. What is the sixth?

A. Every member of the body is become a ready instrument to put sin in execution.

Q. What are the fruits that proceed from this natural corruption?

A. Actual sins; whereby we break the commandments of God in the whole course of our life.

Q. How do we thus break God's commandments?

A. In thought, word, and deed; not doing that which we ought to do, and doing that which we ought not to do.

Q. What punishment is mankind subject unto by reason of original and actual sin?

A. He is subject to all the plagues of God in this life, and endless torments in hell after this life.

Q. Did God leave man in this woeful state?

A. No; but of his free and undeserved mercy entered into a new covenant with mankind.

Q. What is offered unto man in this new covenant?

A. Grace and life everlasting is freely offered by God unto all that be made partakers of his Son Jesus Christ, who alone is Mediator betwixt God and man.

Q. What are you to consider in Christ the Mediator of this covenant?

A. Two things: his nature and his office.

Q. How many natures be there in Christ?

A. Two: the Godhead and the Manhood joined together in one person, which is no other but the second Person of the Trinity.

Q. Why must Christ be God?

A. That his obedience and suffering might be of infinite worth and value, as proceeding from such a person as was God equal to the Father: that he might be able to overcome the sharpness of death (which himself was to undergo), and to raise us up from the death of sin by sending his Holy Spirit into our hearts.

Q. Why must Christ be man?

A. Because the Godhead could not suffer; and it was further requisite that the same nature which had offended should suffer for the offence; and that our nature, which was corrupted in

the first Adam should be restored to his integrity in the second Adam, Christ Jesus our Lord.

Q. What is the office of Christ?

A. To be a mediator betwixt God and man.

Q. What was required of Christ for making peace and reconciliation betwixt God and man?

A. That he should satisfy the first covenant whereunto man was tied.

Q. Wherein was Christ to make satisfaction to the first covenant?

A. In performing that righteousness which the law of God did require of man; and in bearing the punishment which was due unto man for breaking of the same law.

Q. How did Christ perform that righteousness which God's law requireth of man?

A. In that he was conceived by the Holy Ghost, without all spot of original corruption; and lived most holy all the days of his life without all actual sin.

Q. How did he bear the punishment which was due unto man for breaking God's law?

A. In that he willingly, for man's sake, made himself subject to the curse of the law, both in body and soul; and, humbling himself even unto the death, offered up unto his Father a perfect sacrifice for the sins of the world.

Q. What is required of man for obtaining the benefits of the Gospel?

A. That he receive Christ Jesus whom God doth freely offer unto him.

Q. By what means are you to receive Christ?

A. By faith, whereby I believe the gracious promises of the gospel.

Q. How do you receive Christ by faith?

A. By laying hold of him and applying him with all his benefits to the comfort of mine own soul.

Q. What is the first main benefit which we do get by thus receiving Christ?

A. Justification: whereby in Christ we receive the forgiveness of our sins, and are accounted righteous: being by that means freed from the guilt of sin and condemnation, and estated in a new interest unto everlasting life.

Q. Whereby then must we look to be justified in the sight of God?

A. Only by the merits of Christ Jesus, received of us by faith.

Q. What other main benefit do we get by receiving Christ?

A. Sanctification; whereby we are freed from the dominion of sin, and the image of God is renewed in us.

Q. Wherein is this sanctification seen?

A. In repentance and new obedience springing from thence.

Q. What is repentance?

A. Repentance is a gift of God, whereby a godly sorrow is wrought in the heart of the faithful, for offending God their merciful Father by their former transgressions; together with a resolution for the time to come, to forsake their former courses, and to lead a new life.

Q. What call you new obedience?

A. A careful endeavour which the faithful have to give unfeigned obedience unto all God's commandments, according to that measure of strength wherewith God doth enable them.

Q. What rule have we for the direction of our obedience?

A. The moral law of God: the sum whereof is contained in the ten commandments.

Q. What are the chief parts of this law?

A. The duties which we owe unto God set down in the first table: and that which we owe unto man in the second.

Q. What is the sum of the first table?

A. That we love the Lord our God with all our heart, with all our soul, and with all our mind.

Q. How many commandments belong to this table?

A. Four.

Q. Which is the first commandment?

A. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

Q. What duty is enjoined in this commandment?

A. That in all the inward powers and faculties of our souls, the true eternal God be entertained, and He only.

Q. Which is the second commandment?

A. Thou shalt not make unto thee any graven image, *etc.*

Q. What duty is enjoined in this commandment?

A. That all outward means of religious and solemn worship be given unto the same God alone: and not so much as the least degree thereof (even the bowing of the body) be communicated to any image or representation either of God or of anything else whatsoever.

Q. Which is the third commandment?

A. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that takes his name in vain.

Q. What is enjoined in this commandment?

A. That in the ordinary course of our lives we use the name of God (that is his titles, words, works, judgments, and whatsoever he would have himself known by), with reverence and all holy respect; that in all things he may have his due glory given unto him.

Q. Which is the fourth commandment?

A. Remember the Sabbath-day to keep it holy, *etc.*

Q. What doth this commandment require?

A. That we keep holy the Sabbath-day by resting from the ordinary businesses of this life, and bestowing that leisure upon the exercises of religion, both public and private.

Q. What is the sum of the second table?

A. That we love our neighbours as ourselves.

Q. What commandments belong to this table?

A. The last six.

Q. Which is the fifth commandment?

A. Honour thy father and thy mother: that thy days may be long in the land which the Lord thy God giveth thee.

Q. What kind of duties are prescribed in this commandment, which is the first of the second table?

A. Such duties as are to be performed with a special respect of superiors, inferiors, and equals: as, namely, reverence to all superiors, obedience to such of them as are in authority; and whatsoever special duties concern the husband and wife, parents and children, masters and servants, magistrate and people, pastors and flock, and such like.

Q. Which is the sixth commandment?

A. Thou shalt not kill.

Q. What doth this commandment enjoin?

A. The preservation of the safety of men's persons, with all means tending to the same.

Q. Which is the seventh commandment?

A. Thou shalt not commit adultery.

Q. What is required in this commandment?

A. The preservation of the chastity of men's persons; for the keeping whereof, wedlock is commanded unto them that stand in need thereof.

Q. Which is the eighth commandment?

A. Thou shalt not steal.

Q. What things are ordered in this commandment?

A. Whatsoever concerneth the goods of this life; in regard either of ourselves or of our neighbours.

Q. How in regard of ourselves?

A. That we labour diligently in an honest and profitable calling; content ourselves with the goods well gotten, and with liberality employ them to good uses.

Q. How in regard of our neighbours?

A. That we use just dealing unto them in this respect, and use all good means that may tend to the furtherance of their estate.

Q. Which is the ninth commandment?

A. Thou shalt not bear false witness against thy neighbour.

Q. What doth this commandment require?

A. The using of truth in our dealing one with another; especially to the preservation of the good name of our neighbours.

Q. Which is the tenth and last commandment?

A. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

Q. What doth this commandment contain?

A. It condemneth all wandering thoughts, that disagree from the love which we owe unto our neighbours; although we never yield consent thereunto.

Q. What means doth God use to offer the benefit of the Gospel unto men, and to work and increase his graces in them?

A. The outward ministry of the Gospel.

Q. Where is this ministry executed?

A. In the visible Churches of Christ.

Q. What do you call a visible Church?

A. A company of men that live under the outward means of salvation.

Q. What are the principal parts of this ministry?

A. The administration of the Word and Sacraments.

Q. What is the Word?

A. That part of the outward ministry which consisteth in the delivery of doctrine.

Q. What is a Sacrament?

A. A sacrament is a visible sign, ordained by God to be a seal for confirmation of the promises of the Gospel unto the due receivers thereof.

Q. Which are the sacraments ordained by Christ in the New Testament?

A. Baptism and the Lord's Supper.

Q. What is Baptism?

A. The sacrament of our admission into the Church, sealing

unto us our new birth, by the communion which we have with Christ Jesus.

Q. What doth the element of water in baptism represent unto us?

A. The blood and spirit of Jesus Christ our Lord.

Q. What doth the cleansing of the body represent?

A. The cleansing of the soul by the forgiveness of sins and imputation of righteousness.

Q. What doth the being under the water, and the freeing from it again represent?

A. Our dying unto sin by the force of Christ's death, and living again unto righteousness through his resurrection.

Q. What is the Lord's Supper?

A. The sacrament of our preservation in the Church; sealing unto us our spiritual nourishment and continual increase in Christ.

Q. What do the elements of bread and wine in the Lord's Supper represent unto us?

A. The body and blood of Christ.

Q. What doth the breaking of the bread and pouring out of the wine represent?

A. The sufferings whereby our Saviour was broken for our iniquities; the shedding of his precious blood, and pouring out of his soul unto death.

Q. What doth the receiving of the bread and wine represent?

A. The receiving of Christ by faith.

Q. What doth the nourishment which our body receiveth by virtue of this outward meat and drink seal unto us?

A. The perfect nourishment and continual increase of strength which the inward man enjoyeth by virtue of the communion with Jesus Christ.

Q. After the course of this life is ended, what shall be the state of man in the world to come?

A. Every one is to be judged and rewarded according to the life which he hath led.

Q. How many kinds be there of this judgment?

A. Two; the one particular, and the other general.

Q. What call you the particular judgment?

A. That which is given upon the soul of every man as soon as it is departed from the body.

Q. What is the state of the soul of man as soon as he departeth out of this life?

A. The souls of God's children be presently received into heaven, there to enjoy unspeakable comforts; the souls of the wicked are sent into hell, there to endure endless torment.

Q. What call you the general judgment?

A. That which Christ shall in a solemn manner give upon all men at once, when he shall come at the last day with the glory of his Father, and all men that ever have been from the beginning of the world until that day shall appear together before him, both in body and soul, whether they be quick or dead.

Q. How shall the dead appear before the judgment seat of Christ?

A. The bodies which they had in their lifetime shall, by the almighty power of God, be restored again, and quickened with their souls; and so there shall be a general resurrection from the dead.

Q. How shall the quick appear?

A. Such as then remain alive shall be changed in the twinkling of an eye; which shall be to them instead of death.

Q. What sentence shall Christ pronounce upon the righteous?

A. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Q. What sentence shall he pronounce upon the wicked?

A. Depart from me, ye cursed, into everlasting fire, which is prepared for the devil and his angels.

Q. What shall follow this?

A. Christ shall deliver up the kingdom to his Father, and God shall be all in all.

THE

PARLIAMENTS

RULES AND

DIRECTIONS

concerning

Sacramentall knowledge:

Contained in an Ordinance of the Lords and Commons of the 20th of *October* 1645.

Drawn into Questions and Answers: (which Answers in the bigger Character are the Ordinance it self in the words of it.)

With an Addition of Scripture-proofs: and some brief Directions for self-EXAMINATION.

BY ROBERT AUSTIN, D.D.

For the use of the place where he himself is Pastour; and the benefit of such other people, as stand in need of the like help.

LONDON,
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RULES AND DIRECTIONS

Concerning Suspension from the Sacrament of the Lord's Supper in Cases of Ignorance.

All such persons who shalbe admitted to the Sacrament of the Lord's Supper ought to know :—

1. *Of one God in Three Persons.*

That there is a God, that there is but one ever-living and true God, Maker of Heaven and Earth, and Governor of all things ; That this only true God, is the God whom we worship ; That this God is but one, yet three distinct Persons, the Father, Son, and Holy Ghost, all equally God ;

2. *Of Man's Creation and Fall.*

That God created man after his own image, in knowledge, righteousness, and true holiness ; That by one man sin entred into the World, and death by sin, and so death passed upon all men, for that all have sinned ; That thereby they are all dead in trespasses and sins, and are by nature the children of wrath, and so lyable to eternal death, the wages of every sin ;

3. *Of* Christ [*the Mediator*].

That there is but one Mediator between God and man, the man Christ Jesus, who is also over all, God blessed for ever, neither is there salvation in any other ; That he was conceived by the Holy Ghost, and born of the Virgin Mary ; That he dyed upon the Cross to save his people from their sins ; That he rose again upon the third day from the dead, ascended into Heaven, sits at the right hand of God, and makes continual intercession for us, of whose fulness wee receive all grace necessary to salvation ;

4. *Of Faith, Repentance, and Holy Life.*

That Christ and his benefits are applyed only by Faith ; That faith is the gift of God, and that we have it not of our selves, but it is wrought in us by the Word and Spirit of God. That faith is that grace whereby we beleeve and trust in Christ for remission of sins and life everlasting, according to the promise of the Gospel, that whosoever beleeves not on the Son of God, shal not see life, but shal perish eternally. That all they, who truly repent of their sins, do see them, sorrow for them, and turn from them to the Lord, and that except men repent they shall surely perish. That a godly life is conscionably ordered according to the Word of God, in Holiness and Righteousness, without which no man shal see God.

5. *Of the Sacraments.*

That the Sacraments are seals of the Covenant of Grace in the blood of Christ; That the Sacraments of the New Testament are Baptisme and the Lord's Supper; That the outward elements in the Lord's Supper are Bread and Wine, and do signifie the Body and Blood of Christ Crucified, which the worthy Receiver by Faith doth partake of in this Sacrament, which Christ hath likewise Ordained for the remembrance of his death; That whosoever eats and drinks unworthily is guilty of the Body and Blood of the Lord, and therefore that every one is to examine himself lest he eat and drink judgement to himself, not discerning the Lord's Body.

6. *Of the Souls and Bodies of Men after Death.*

That the Souls of the faithful after death do immediately live with Christ in Blessedness, and that the Souls of the wicked do immediately go into Hel torments. That there shal be a Resurrection of the bodies both of the just and unjust at the last Day, at which time all shal appear before the Judgement Seat of Christ, to receive according to what they have done in the body, whether it be good or evil; And that the righteous shal go into life eternal, and the wicked into everlasting punishment.

And it is further Ordained by the Lords and Commons, That those who have a competent measure of understanding concerning the matters contained in these Articles shal not be kept back from the Sacrament of the Lord's Supper for Ignorance; And that the examination and Judgment of such persons as shall for their ignorance of the aforesaid points of Religion not be admitted to the Sacrament of the Lord's Supper, is to be in the power of the Eldership of every Congregation.

THE PARLIAMENT'S RULES AND DIRECTIONS

CONCERNING SACRAMENTALL KNOWLEDGE

Drawn into Questions and Answers, with an Addition of Scripture Proofs, and some Briefe Directions for Self-examination.

I.—Of One God in Three Persons.

Q. Whether do you beleeve that there is a God? *A.* Yes, and I know there is, *Acts* xvii. 28; *Rom.* i. 19, 20, 21.

Q. How many Gods do you beleeve there are? *A.* Onely one ever-living and true God, 1 *Cor.* viii. 4; 2 *Tim.* vi. 17; *Jer.* x. 10.

Q. Is not the Father God, the Son God, the Holy Ghost God? *A.* Yes.

Q. How then do you say, that there is but one God? *A.* There is but one God *in respect of divine essence;* yet there are three distinct persons all equally God, *Matt.* xxviii. 19; 1 John v. 7.

Q. Who is this one everliving true God? *A.* The maker of heaven and earth, and governour of all things, whom alone I do worship. *Jonah* i. 9.

II.—Of Man's Creation and Fall.

Q. Did this God create man holy or sinful? *A.* God created man holy; after his own image in righteousness and true holiness, *Eccle.* vii. 31; *Col.* iii. 10.

Q. How came all men then to be sinfull? *A.* By one man [*Adam*] sin entred into the world, and death by sin, in whom all have sinned, as being all in his loynes, *Rom.* v. 12.

Q. What follows from hence? *A.* That *by means of Adam's sin and the corruption we draw from him,* all men are dead in trespasses and sins, and are by nature the children of wrath, and so lyable to eternall death, *Rom.* v. 15; *Eph.* ii. 1.

III.—Of Christ [the Mediator.]

Q. How then do you hope to be saved? *A.* By the onely mediation of Jesus Christ, *Acts* xv. 11.

Q. Are there no more Mediatours then one? *A.* No; but one Mediatour between God and man, the Man Christ Jesus, who is over all God blessed for ever; neither is there salvation in any other, 1 *Tim.* ii. 5; *Rom.* ix. 5; *Act.* iv. 12.

Q. What is Christ? *A.* He is both the eternall[a] Son of God, and the Son of Man,[b] and as man he was conceived of the Holy Ghost,[c] born of the Virgin Mary,[d] who also dyed upon the crosse, to save his people from their sins; and rose again[e] the third day from the dead, ascended into heaven,[f] and now sitteth at the right hand of God and makes intercession for us,[g] of whose fulnesse we receive all grace necessary to Salvation; [a] *Rom.* i. 3, 4; [b] *Matt.* i. 8; [c] *Matt.* i. 25; [d] *Gal.* iii. 13; [e] *Luk.* xxiv. 21; [f] *Rev.* viii. 3, 4; [g] *Joh.* i. 16.

Q. Shall all men be saved by Christ? *A.* No; *onely they who are true and living members of his body, for Christ is the Saviour onely of his own body, Eph.* v. 23.

IV.—Of Faith, Repentance, Holy Life.

Q. How do men come to be living members of Christ's body? *A.* Onely by faith *whereby we become ingrafted into him, Gal.* ii. 20; *John* xv. 5.

Q. Have we faith of our selves? *A.* No, it is the gift[a] of God and wrought in us[b] by his Word and Spirit. [a] *Eph.* ii. 8; [b] *Joh.* vi. 44, 45.

Q. What is faith? *A.* It is that grace whereby we beleeve, and trust in Christ for remission of sins, and life everlasting, according to the promise of the gospell, *Joh.* iii. 16; *Act.* xvi. 31.

Q. Shall none then be saved, but those that thus beleeve in Christ? *A.* No; whosoever beleeves not in the Son of God shall not see life, but shall perish everlastingly, *Joh.* iii. 18, 36.

Q. How may we know whether we have this true faith? *A.* By our repentance and godly life, *Act.* iii. 19; *Gal.* v. 6.

Q. What is repentance? *A.* It is a seeing of our sins, and sorrowing for them, and turning from them to God, *Act.* iii. 19.

Q. Is this repentance necessary to salvation? *A.* Yes, for except men repent they shall surely perish, *Luke* xiii. 3.

Q. What is a godly life? *A.* A life conscionably ordered according to the Word of God, in holiness and righteousnesse, *Psal.* cxix. 9; *Luke* i. 75.

Q. Is a godly life also necessary to Salvation? *A.* Yes, for without holiness and righteousness no man shall see God, *Heb.* xii. 14.

V.—Of the Sacraments.

Q. You said a little before that faith is wrought in us by God's Word and Spirit. To what end then serve the Sacraments? *A.* The Sacraments are seals of the Covenant of grace made in the blood of Christ; namely, that in him and by him we should be blessed, *Rom.* iv. 11; *Gen.* xxii. 17, 18.

Q. How many Sacraments are there in the New Testament? *A.* Two; Baptism and the Supper of the Lord.

Q. What is the outward Element in Baptism? *A.* Water, wherein the party Baptised is dipped or sprinckled in the name of the Father, Son, and Holy Ghost. *Mat.* xx. 19.

Q. What doth the washing of the water signifie? *A.* The washing away of our sins in the blood of Christ, *Act.* xxii. 16.

Q. What are the outward Elements in the Lord's Supper? *A.* Bread and wine.

Q. What do these signifie? *A.* The body and blood of Christ crucified, which the worthy receiver by faith doth partake of in this Sacrament, 1 *Cor.* xi. 24, 25.

Q. Why did Christ ordain this Sacrament? *A.* One main end was for the remembrance of his death (1 *Cor.* xi. 24, 25), that is, that we might remember what he hath done for us, and [what] we again owe to him by way of thankfulness, even all love, and obedience unto the death (2 *Cor.* v. 15); a *second* was, that by feeding on Christ's body and blood, we might thereby be enabled to dye to sin and live to God, *Rom.* vi. 11.

Q. What is the danger of unworthy receiving? *A.* 1. They are guilty of a hainous sin, namely, of prophaning the body and blood of Christ. 2. They eate and drink judgement to themselves, that is to say, the cause of many judgements, as not discerning the Lord's body, 1 *Cor.* xi. 27 and 29.

Q. What is the way to come worthily? *A.* To examine our selves before we come, 1 *Cor.* xi. 28.

VI.—Of the Souls and Bodies of Men after Death.

Q. What becomes of the souls of men after death? *A.* The souls of

the faithfull [a] immediately live with Christ in blessednesse, and the souls of the wicked [b] immediately go into hell torments: [a] *Phil.* i. 23; [b] *Luke* xvi. 93.

Q. Whether shall men's bodies rise again? *A.* Yes, both of just and unjust at the day of judgement,[a] at which time all shall appear before the judgement seat of Christ, to receive according to what they have done in the body, whether it be good or evil,[b] and the righteous shall go into life eternall, and the wicked into everlasting punishment. [a] 2 *Cor.* v. 10; [b] *Matt.* xxv. 16, 34, 41.

Directions for the Examination of our selves before we come to the Lord's Supper, added by the Author.

Q. You said even now that we must examine our selves before we come to God's table; tell me, how must we examine our selves? *A.* The word [*examine*] in the Originall signifies to prove and try as the gold-smith doth his gold, which he doth, we know, two wayes. 1. By his touchstone, whether it be true or counterfeit. 2. By the ballance, whether it be weight, or how much too light. So must we try our selves by the touchstone and ballance of God's Word. 1. Whether we be Christians (*a*) only in name, (*b*) or in deed, and in truth. 2. If in truth, then how we come short of what we should be. (*a*) *Rev.* iii. 1; (*b*) 2 *Cor.* xiii. 5. More plainly, we must examine our selves, 1. concerning our graces, and 2. concerning our sins.

Q. Of what graces must we examine our selves? *A.* More especially of those which more immediatly concern our coming to God's Table, as, 1. Of our knowledge, which is the eye of the soul to discern what we eat. 2. Of our faith, which is as the hand of the soul to receive Christ and all his merits as the chief nourishment of our souls. 3. Of our repentance, which is as a sallet of sowre herbs to provoke our dul appetite to these heavenly dainties. 4. Of our love, which is as the heat of the stomack to digest Christ and to convey him into all his members. 5. Of our reverence and godly fear of that divine majesty before whom we come and of the heavenly instructions we come about. 6. Of our thankfulnesse to the master of the feast, who hath made us thus a feast of the flesh and blood of his own and only Son.

Q. Wherein consists this examination of our selves concerning these? *A.* According to the Scripture's manner of speaking (which under words of knowledge comprehends affections and practice sutable) it consists in three things. 1. In an impartial search whether we have these graces of which is made up our wedding garment; which is a vesture of gold wrought about with divers colours, *Ps.* xlv. 10, that is to say, the garment of faith interwoven with divers other graces, 1 *Pet.* i. 7; *Col.* iii. 12, 13, 14. 2. If we find we have those graces, then the second thing is to prepare our selves; that is to say, to stir them up, and put them on as the bride her ornaments against our

coming; for it is not the bare having, but the having on our wedding garment that makes us welcome guests, *Mat.* xxii. 12; it is not the bare having of grace, but the present exercise thereof that makes us worthy receivers. The Corinthians had all graces, 1 *Cor.* i. 4, 5, 7, but (*a*) because they came not in the exercise of them (as of their love and godly fear) they were judged of God as unworthy receivers, as not discerning the Lord's body; we must therefore quicken and revive our graces, before we come, and so put on our wedding garment. (*a*) 1 *Cor.* xi. 18, 21, 29. 3. If we fear we have not these graces, then the third and last thing is to bewail our wants and to fly unto God and to beg them of him by hearty prayers, *James* i. 5. And finding our selves thus groaning under the sense of our wants, and hungring and thirsting after God's grace, we may boldly come; for Christ (*c*) calls all such to come, and promises (*d*) they shall be filled. (*c*) *Mat.* xi. 28; (*d*) *Mat.* v. 6.

Q. You said we must also examine our selves concerning our sins; of what sins especially must we examine our selves? *A.* 1. Of scandalous sins whereby we have not only offended God, and wounded our own souls, but also scandalized our brother; that is to say, grieved the stronger, and occasioned the weaker to sin by our example. 2. Of our wilful defects and decays in grace; arising either from our neglect of the means, or not using them so frequently and conscionably as we ought, or not approving the occasions of grace and our former experience attained unto.

Q. Wherein consists this examination of our sins? *A.* According to the former use of the Word it consists, 1. In a careful and faithful searching out our sins with all their aggravations, as with how high a hand we have offended; against what light we have sinned; what offence to God and man we have incurred; and what wounds have followed on our own souls thereby. 2. In a diligent enquiry, how we stand affected to our sins? As, 1. Whether we judge our selves for them and grieve especially that we have offended God, grieved his good spirit, scandalized our brethren, and wounded our own souls. 2. Whether we earnestly desire to be freed, not only from the punishment, but also from the power of sin, and to be reconciled unto God. 3. Whether to this end, we fly unto Christ, that he may thus save us from our sins, and make our peace with God. 4. Whether we resolve fully with our selves to leave, by God's grace, our sins for the time to come, and to lead new lives; and to this end, to use all means appointed by God, and to use them frequently, and conscionably as we ought, and to improve all holy opportunities. And they again who find it thus with them they may come with comfort; but as for those who are neither troubled with the want of God's grace, nor with the burden of their sins, and coming to God's Table, have no sense of what they come about; nor prepare their hearts to seek the Lord (2 *Chron.* xxx. 18, 19), such cannot be but unworthy receivers: and so eat judgement to themselves as not discerning the Lord's body.

Part II.

RUTHERFURD'S

AND

OTHER SCOTTISH CATECHISMS.

ANE CATACHISME

CONTEINING

THE SOUME* OF CHRISTIAN RELIGION,

By Mr. SAMUELL RUTHERFURD.

THE FIRST PART CONCERNING FAITH.

Cap. 1.—Of ye Word of God.

* *i.e.* sum.

Quœstion. Quhat is the way to lif œternall?

Answere. To know God and him quhom he hes sent, Jesus Christ.—Joh. xvii. 3.

Q. Quherein standeth this knowledge?

A. In faith and good works, that ar the fruits of faith.—Tit. i. 16; 1 Tim. i. 5; Psal. xxxvii. 3.

1. Controversie. Quhat buikis ar canonicall.

Q. Quher may wee learne the doctreyne of faith?

A. In Godis wisdome (1 Cor. ii. 6) in the Old and New Testament, conteining all things to mak us wise to salvatione.—2 Tim. iii. 16.

2. Controversie. Anent the perfection of Godis word denyed by Papists.

Q. Then this Word of God is a perfit rule of faith and manners?

A. Yea, it is so perfite that they are under a curse that addeth to it or taketh from it.—Ps. xix. 7; 2 Tim. iii. 16; Luk. xvi. 29; Joh. xx. 31; 1 Cor. ii. 6; Rev. xxii. 19; Deut. xii. 31; Prov. xxx. 6.

3. Controversie. Quho should expon the Word.

Q. Quho should expone the Word?

A. It is playne, and a light to those quho hes eyes (Psal. cxix. 105; 2 Pet. i. 19; Deut. xxx. 11), and in materis needfull to salvatione it expones itself and those that hes the Spirit of God (2 Cor. ii. 11; Psa. xxv. 9, 12; Joh. vii. 12) should expone the Word by the light of the Word.

4. Controversie. Anent the perspicuitie of Godis Word.

5. Controversie. Of the authoritie of the Word and the edition.

Q. For quhat cause should wee believe the Word to be the Word of God?

A. Not because men or the kirk sayeth it, but because God quho can not lie sayeth it.—Joh. v. 33, 34, 35; Math. xvi. 17.

6. Controversie. If laymen may read the Word.

Q. Hes all men place to read the Word?

A. All, both learned and unlearned (Joh. v. 39) should search the Scriptures (Col. iv. 16; 1 Thess. v. 21; Deut. vi. 6, 7, 8), and try the spirits and the Word preached, and not receive it be ges * (1 Joh. iv. 1; Actis xvii. 11).

* *i.e.* by guess or at random.

Cap. 2.—Of the Godhead and the blissed Treinitie.

Q. Quhat is the cheif purpose of the Word of God?

A. To teach us quhat God is in himself, and his holie nature, and quhat he is in his workis towards us.

Q. Quhat is God in his nature?

A. Jehovah having lif and being of himself, and infinite and incomprehensible in all his properties, one God (1 Cor. viii. 6; Deut. vi. 4; Deut. xxxii. 39) in nature; and three in persones, the Father, Sone, and ane holie Spirit (Math. iii. 16, 17; 2 Cor. xiii. 4; 1 John v. 7).

Q. Quhat learne yee of this that there ar three persones heir?

A. That our salvatione is sure, because thre witnesses in heaven hes said that our lif is empaunded† in Christ's hand.—1 Joh. v. 11.

† *i.e.* laid in pledge.

Cap. 3.—Of Godis Decree.

Q. Quhat is God towards us as his creatures ?

A. Our king and the sovereigne lord of all.

Q. Quherein standeth his kinglie power ?

A. In his free and absolute decree, q^r^by in his wisdome he hes appoynted all things in the world and bringeth all to passe in his owne tyme.

Q. Quhat ar the properties of his decrees ?

A. They are æternall (Ephe. i. 4 ; Rom. xi. 34 ; Eph. iii. 11), unchangeable (Job xxxiii. 13 ; Isai. xiv. 24 ; Psal. xxxiii. 10, 11), and righteous (Rom. ix. 14).

Q. Bot if God have decreed all things unchangeablie then wee have not free will to doe or not to doe quhat we doe ?

Controversie with Arminians quho say his decrees of things contingent are conditionall. Arm. resp. ad Art. 7.

A. Yea, all the actiones of freewill ar concluded and appoynted unchangeablie in Godis mynd q^r^as men in tyme worketh freelie.—Eph. iii. 10 ; Isai. xiv. 27 ; Act. xxvii. 20 . . . 31.

Cap. 4.—Of Prædestination.

Q. Quhat decrees hes God concerning mankynd ?

A. Two, the decrees of electione and reprobatione.

Q. Quhat is Godis decree of electione ?

Controversie with Arminians and Jesuits quether foreseene works, foreseene faith, or unbelief be the cause or condition moving God to elect some, and to reject or passe by others.

A. It is the Lordis free appoyntment setting some men apairt for glorie (Eph. i. 5, 6; Joh. xvii. 6), and making them his sones in Christ (Ephes. i. 5 ; 2 Thess. ii. 13), for the praise of his glorie (Eph. i. 6).

Q. Quhat is the decree of reprobatione ?

A. It is Godis free appoyntment q^r^by he decreeth to pass by some and to leave them to the hardness of their owne heart.—Jude 4; 1 Peter ii. 8 ; 1 Thess. v. 8 ; Rom. ix. 22 ; 2 Peter ii. 12.

Q. Quhat moveth God to make this difference ?

A. Nether good nor evill in man (Rom. ix. 11), but onlie the good pleasure of his will.

Cap. 5.—Of the Creation.

Q. How bringeth God his decrees to passe?

A. By three works—the creatione, the government of the world, and the redemptione of lost mankynd.

Q. Quho created the world?

A. God by his sone Christ (Coloss. i. 16) and the holie Speirit (Gen. i. 2).

Q. Quherof maid God all things?

A. Of nothing.—Heb. xi. 3.

Q. Quhat learne wee of that?

A. They are foolish that glorieth of nobilitie, because nothing is the noble blood and old house that we are come of.

Q. For quhat end maid God all thingis?

A. For his owne glorie.—Prov. xvi. 4; Rom. xi. 36; Rev. iv. 11.

Cap. 6.—Of Man.

Q. Quhen was man maid?

A. In the last of the six dayes.

Q. Quhy so?

A. To teach us to trust in God for all wee neid, quho furnished the house of heaven and earth for us ere wee was maid.

Q. Quherof is man maid?

Controversie with Papists if there be ane house or place for soullis after this lif, ether purgatorie, *limbus patrum* or *limbus infantum* after this lif.

A. His bodie is made of earth to teach clay not to be proud, and his soull of a heavenlie substance to teach him not to seek clay for his portione, as many bastard soules doe, bot to seek God.—Acts xii. 23; Psal. xxxix. 5; Isai. xl. 6.

Q. Can the soul die?

A. No, bot quhen the bodies goeth to the earth some ar caried up to paradise, otheris thrust into hell.—Luk. xvi. 19, etc.; Rev. vi. 9, 10.

Q. Qrof was the woman maid ?

A. Of ane ribbe of the manes side, to teach us that God hes marrowed* man and woman togidder as helpis one to another.

* *i.e.* matched or associated.

Q. Quhat ar wee taught by this that the soull cannot die ?

A. Seeing the soull must flit† it wer wisdome for us to seek a lodging to it in heaven.—Luk. xvi. 1, 2, etc.

† remove, change its abode.

Q. Quhat is the principall pairt of this soull ?

A. The conscience.

Q. Quhat is the conscience ?

A. It is the judging pairt of the soull under God, teaching and counselling good and comforting us quhen we doe it (1 Joh. iii. 20; Job xvi. 19, 20; Joh. xvii. 1), and forbidding ill and tormenting us after wee have committed ill (Gen. iii. 8; iv. 13).

Q. Quhat ar the lights that directeth conscience ?

A. The law of nature in manes heart and the light of the Word ar the two candles that God hes lighted to lett it see to walk.

Q. Quhat ar the proper works of conscience ?

A. It works ether upon the law as ane litle God, or upon our deeds as a witnes, or it applyeth the law to our deeds as a judge.

Q. Quhat ar the works of conscience upon the law ?

A. In so farr as it knoweth the law it bindeth us to obedience with a knot that nether king nor kirk can loose (Rom. i. 14; Rom. vi. 16; Acts xx. 22; 1 Cor. ix. 16), and urgeth us to obey (Jer. xx. 9).

Q. Quhat of the erring conscience ?

A. It bindeth so that he sinneth quho doth any thing against a conscience howbeit erring, because conscience is Godis depute, and he that striketh a private man, believing him to be the king, is esteemed a striker of the king, and therfor he (that) doeth

against ane erring conscience sinneth *formaliter et interpretative quamvis non materialiter*, for the thing he doeth is good, but he sinnis *in modo*.

Q. What ar the workis of conscience as a witnes of our deeds?

A. It is as a watch doog in the soull that heireth the noyse of theifes feet, and as the eye that seeth quhat the hand doeth.—Psal. l. 22; cxix. 59; Hag. i. 5; Jer. v. 24; 2 Cor. xiii. 5.

Q. Quhat ar the faultis of conscience heere?

A. Oftin it is blind and dead (Isai. xliv. 18; Eccl. iv. 8) through presumption (Rev. iii. 17) and want of Goddis fear.

Q. Quhat ar the workis of conscience in so farr as it applieth the law to our workis?

* acquits.

A. It aquitis* us and approveth us quhen wee doe weel (Rom. ii. 15; Job xvi. 19, 20; Psal. vii. 4, 5; Job xxix. 13, 14; Job xxxi.) from the q^{lk} commeth a feast of joy in the soul (Prov. xv. 15; 2 Cor. i. 12), and boldnes (Prov. x. 9; Prov. xxviii. 1), and accuseth and condemneth quhen wee doe evill (2 Sam. xxiv. 10; Math. xxvii. 3; Gen. xlii. 21, 22), and from this commeth despair (Heb. x. 27), fear (Gen. iii. 10; Prov. xxviii. 1; Rev. vi. 16), shame (Gen. v. 7; Rom. vi. 21), sadnes (1 Sam. xxv. 31; Actis ii. 37), and brunt† of mynde (Isa. lxvi. 24).

† Perhaps burning heat, misery, torment.

Q. Quhat ar the faultis of the conscience as a judge?

A. Oftin it maketh men think the way to hell is the right way (Prov. xxi. 2; Ps. l. 21; Zacha. xi. 5), and turneth a dumb dogge, that barketh not at the commyng of the theefe.

Q. Quhat ar the causes of those faultis in conscience?

A. Ignorance of God (Psal. xiv. 1), and the loud erying of affectiones sent out to woo a wiff to Sathan, casting ane uncouth sound in the eares, and mist in the eyes of conscience.

Q. How many sortis of consciences are ther ?

A. Many and sundrie, good or evill, weak or strong, dead or living, etc.

Q. Quhat is the use of the doctrine of conscience ?

A. Seeing wee carie our judge with us in our breist q^lk^ wee tack* ether to heaven or hell with us, and cannot putt on or off our conscience as wee doe our garments, wee should feare to sinne before our conscience and reverence ourself.

* *i.e.* take.

Cap. 7.—Of Man's Estait before his Fall.

Q. Quhat was man's estait befor he fell ?

A. His bodie was free of seeknes† and death, and his soull indued with Godis image in righteousness and holiness.—Gen. i. 27; Eccl. vii. 29; Eph. iv. 24.

† sickness.

Q. Quhat els ?

A. He was maid with his face to look to heaven to teach him to follow his look, and condemn those whose face looks up to heaven and their soull down to clay.

Q. Quhat was the perfectione of the whole man ?

A. He was able to doe Godis will, in favour with his maker and lord of the world.

Cap. 8.—Of the Angells.

Q. Quhat other excellent creatures maid God besid man ?

A. The angells.

Q. Quhat ar the angells ?

A. Understanding spirits created of God holie and happy.

Q. How many sortts of angells be ther ?

A. Two, good and elect; evill and reprobat.

Q. Quhat is the sort of the good angellis?

A. They excell in wisdome (2 Sam. xiv. 20), power (1 Thess. i. 7; Psal. ciii. 20; 2 Kings xix. 39), and glorie (Luk. ix. 26; Actis vi. 15; Dan. x. 5, 6), and abideth in heaven beholding Godis face (Math. xviii. 10), except they be sent down by God to the earth.

Q. Quhat is their office?

A. They are Godis guard or messengers sent his erandis, and as nources* and pedagoges waiteth upon the elect.

* nurses.

Q. Quhat ar the evill angells?

A. Spirits created of God, that fell from God by sinne.—Jude 6.

Q. Quhat is their estait now?

A. God hes them now cheingzeed† by his pouer as evill doers keepid to a great court, except when he letteth them loose to torment the wicked and try the godlie.—Job ii. 2; 1 Pet. v. 8; Eph. vi. 12.

† *i.e.* chained.

Chap. 8.‡—Of Godis Providence.

‡ Chap. 9.

Q. Quhat is the second work q^r^by God bringeth his decrees to pass?

A. By the work of his providence and government of the world.

Q. Quhat ar the speciall works of God's providence?

A. Three, first he beareth up all things in his armes els they wold turne to nothing.—Acts xvii. 28; Col. i. 17; Heb. i. 3; Psal. civ. 29.

Q. Quhat learne zou of this?

A. They are unthankful that sinnes against God in his verie armes lik cursed childrene that strikis the mother's face evin q^le^§ as shee hes them in hir armes.

§ *i.e.* while.

Q. Quhat is the second work?

A. He setteth all things that worketh and moveth to work, as the rider spurring his horse or the carpenter that moveth his axe or saw q^lk^ wold not move nor cut except he moved them.—Isai. x. 5, 15; Math. x. 29; Job xxxix. 5; Job xxxviii. 5; Eph. i. 11; Job xxxix. 25; xxvi. 7; Job xl. 9; Job xxxviii. 35.

Q. Then nothing falls out by chance or fortune?

A. Noe, not a hair from our head (Math. x. 29), nor a sparrow falleth to the ground but by Godis counsel, will, and power (Luk. xii. 6); good and evill, favour and hatred (Amos iii. 6; Lam. iii. 37, 38; Isai. xlv. 7; Deut. xxxii. 42; Ezek. xiv. 20; Judg. ii. 14; Acts iv. 28; Rev. xvii. 17), and all things els ar from him.

Of chaunce, see Prov. xvi. 33; Exod. xxi. 13; 1 Kings xxii. 34.

Q. Bot is it not enough to say that God accompanies all things in their working, and moves them, bot they set themselves first to work?

A. No, it is not enough, for God moveth evrie creature, and also moves free will to all their works (Prov. xxi. 1; Prov. xxix. 26; Exod. iii. 21, 22; Prov. xvi. 7; Judg. ix. 2, 3; Isai. xxix. 14), for all prayers to God that he wold move men to love and favour us, and bow our will to feare his name wer in vaine if God did suffer our will to begin to work, and then cam in like a page to convoy it in working onlie.

Controv. with Armin. qhether or no God determineth and applyeth by a previous motion all second causes, and especially free will, or doth God onlie with a joint influence convoy them on their working.—Job xii. 16, 17; 2 Sam. xvii. 14; Gen. xxxix. 21; Isai. lv. 16.

Q. Quhat learne we of this?

A. That men in doing good or evill to us ar bot staffes in God's hand, and it teacheth us to give our wills over to be ruled by God that he may ride upon them and spurr them forward to good.

Q. Quhat is the thrid work of providence?

Contro. with Armin. anent God's decreeing with sinne.

A. By his eternal wisdome and power he directeth all things, evin sinne, to his owne glorie.—Gen. l. 20.

Q, May not the creatures be caried towards God's glorie of their owne accord?

A. Nay, they cannot doe that more then ane shipp can saill to the right harbour without ane pilot, or ane armie of soldiers can keep rank without ane commander.

Cont. with Armin., Papists, and pretendit Lutherianes if God by a naked permissione onlie hardens men's heartis.

Q. Hes God any hand in sinn?

A. He suffereth men to sinne, and punisheth sinne and directeth it to his owne glorie; bot he nether alloweth, loveth, nor commandeth sinne.

Q. Bot is not God the author of sinne quhen he hardeneth men's hearts?

A. Not at all, ffor God, as the ruler of the world and judge, leiveth men to hardin their owne heart, and so punisheth sinne by sinne (Psal. lxxxi. 11, 12; Rom. i. 24; 2 Thess. ii. 11, 12) as that no guilt cleaveth to him.

Q. Doth God anything in hardening the heart bot looketh on them and leiveth men to harden or not to harden their owne heartis?

A. Yea, he doth not onlie look on; bot his providence worketh and moveth as a ruler and judge.

Q. How can God then bee free of sinne if he worketh in sin?

* *i.e.* stanged or stung.

A. The Lord can touch a serpent and not be stagned,* and as a good painter draweth blak lines in the image to mak the quhyt appear more beautiful, and the physitiane extracteth good oyle out of poysonable hearbes, and the musitian makes the mistuned harpe to send out a pleasant sound, evin so God in the hardening of men's hart doth the pairt of a judge justlie and holilie.

Q. Bot if there be a providence that rulleth all things quhy ar the wicked happie and rich in this lif and the godlie in trouble?

A. The wicked are not happie, because God

maketh them stand upon a louse * stone, qu^lk falling they must fall, and their happines is bot a dreame that doth quicklie turn to nothinge (Psal. lxxiii. 18, 19, 20), and the godlie in troubles ar loved of God, and ar nurtured as bairnes, and at lenth enjoyes the inheritance; nether is it happines to the oxe that it is fedde against the day of slaughter.

* loose.

CHAP. 10.

CAP. 8.—THE FALL OF MAN.

Q. Quhat is the most speciall work where providence is seene?

A. In that God suffered Adam to sinne, and did therby tak occasion to send Christ in the world to save sinners.

Q. Quhat is sinne?

A. A breach of the law of God.—1 Joh. iii. 4.

Q. How many evills leaveth sinne behind it after it is committed?

A. Ffour, 1, the offence of God (2 Sam. xi. 27; Deut. xxix. 19, 20; Judg. ii. 13, 14), called a wearieing of God (Isai. i. 24; Isai. xliii. 24; Ezek. vi. 9; Amos ii. 13); 2, the blott and defylling of the soul (Mat. xv. 11, 12); 3, the guilt of sinne, and 4, the punishment of sinne.

Q. Quhat is the guilt of sinne?

A. It is the debt and obligatioun of sinn q^rby the sinner lyeth under God's justice to be punished as ane evill doer that is in the judges courtbook under processe, and as the diver† quhose name standeth in the band‡ after he hes borrowed manie sowmes of monie.—Gen. iv. 5; Job x. 8; 1 Cor. xv. 17; Job xx. 11.

† diver or dyvour, *i.e.* debtor or bankrupt. *Let.* 277.

‡ bond.

Q. Quhat should wee learne of this?

A. Wee should be lik wise debters that taketh little on and taketh course with the debtis in due tym.—Math. v. 25.

Q. Quho sinned first?

i.e. tempted.

A. The devill, and he temped* Evah to eat of the fruitt of the forbidden tree, and shee temped hir husband Adam.

Q. Was God any cause of that sinne?

A. No, the Lord maid man such a creature as that he might, if he wold, have obeyed God.

Q. Can Sathan force us against our will to sinne?

A. No, he tempteth us and knocketh at the door without, bot our will and lust oppineth the doore. Sathan is midwiffe that helpeth forward the birth, bot our will and lust is father and mother to all our sinnes.

Chap. 11.

Cap. 9.—Of Sinn Originall and Actuall.

Q. Quhat pairt have wee in Adam's sinne?

A. Because the covenant was mad with Adam and with us all in his loynes, therefor wee ar guiltie of his sinne, and for that cause ar depryved of Godis image, and inclined to all evill, and unable to any good.—Psal. li. 5; Job xiv. 4; Joh. iii. 6.

Q. Quhat is the fruitt of this sinne of our nature?

A. Wee ar under Godis wraith in all evills that befalleth us in this lif, and everlasting condemnation and the fire of hell in the lif to come.

Q. Quhat is the greatest evill we ar under in this lif?

A. Our dayly sinning against God.

Quhether concupiscence befor the consent of the will be a sinn. Contr. with Papists and Arminians.

Q. Can wee live and not sinne?

A. No, for our concupiscence and the inclination of our heart evin befor our will consent is sine (Rom. vii. 5), because it rebells against the law of God.

Q. Bot in the regenerat this concupiscence cannot be seene, for they ar washed from their sinns in Christ's blood?—Rev. i. 6; 1 Pet. i. 18.

A. Concupiscence in the guilt and power of condemning is fullie takin away (Rom. viii. 1), because God reckoneth it as satisfied for in Christ, bot in the blot and root it remaineth in this lif.

Q. How can that be?

A. One lion bound in an yron chaine hath the nature of a lion, howbeit then he cannot devoure. Concupiscence is sinne in the regenerat, bot it can not condemne them becaus Christ was both judged and condemned for all our sinnes.

Q. Quhat sinnes should wee cheeflie be awar of?

A. Reigneing and commanding sinnes and the sinne against the holie Spirit.

Q. Quhat ar the tokins of a reigning sinne?

A. If men strive not against their lusts (Rom. vii. 13), bot obey them with delit* and greedines (Prov. ii. 14), and ar ledd more with the love of sinne than the love of God.—Philip. iii. 19.

* delight.

Q. Quhat is the sinne against the holie Ghost?

A. It is a malitious and willfull sinning against the treuth reveiled by the holie Spirit to the conscience in dispight† of the spirit of grace.—Heb. x. 26; Joh. v. 16.

† despite.

Q. Quhat is the punishment of this sinne?

A. It is plagued with a reprobat mynd, and a heart that cannot repent, and is never pardoned.—Mat. xii. 32; Mark iii. 29.

Chap. 12.

Cap. 10.—Of Free Will.

Q. Quhat habilitie have wee be natur to know and love God?

A. Our mynd and conscience is blinded, for that wee judge the things of God foolishnes (1 Cor. ii. 11;

Mat. xvi. 23), and our will and affectiones so corrupt that wee cannot believe nor com to Christ except the Father draw us.—Joh. vi. 44 ; Cant. i. 2.

* strength.

Q. Ar wee able by the stренth of our natur to do a work that is truelie good befor God ?*

A. Nay, wee cannot of ourselvis so much as think a good thought.—2 Cor. iii. 5 ; Joh. xv. 5 ; Mat. vii. 17, 18.

Q. Quhat learne yee of this ?

A. That our honestie befor men will not save us, for except wee bee borne againe wee cannot enter

† *i.e.* into.

in† the kingdome of God.—Joh. iii. 3.

Q. Bot hes man no knowledge of God by nature ?

A. He knoweth ther is a God, and that sinne is forbiddin, bot this knowledge is weak and insufficient to bring us to Christ.

Q. Doth not man by natur love God ?

Homo naturaliter diligit Deum amore concupiscentiæ non amore amicitiæ.

A. He loveth God by natur as a man his horse, because it helpeth him in his jorney, bot he cannot love God sinceerlye and truelie, resting upon him as his onlie hapines, nether can he love him as a man doth his friend.

Contr. with Arm. if God hes given universall grace to all men qrby they may all if they will be saved.

Q. Hes not all men grace given to them q^rby they ar able (if they wold doe their pairt) to goe forward to the state of conversion to God in Christ ?

A. No, truelie, for the Scripture could not say we ar dead in sinne, and that some cannot repent if all had such grace.

Cont. with Armin. if God of his free and absolut will, or if for respect to the worth and good use or bad use of the gifts of natur.

Q. Quhat moveth God to send the gospell to some nationns and deny it to others ?

A. His onlie good pleasur and nothing els.

God sendeth his gospell or denieth it.

Q. Ar then the works of men not in Christ sinfull ?

A. Yea, God esteemeth them ill fruit because the tree is evil, and quhatever is not done of faith is sinne.—Rom. xiv. 23 ; Heb. xi. 6 ; Joh. xv. 5.

* third.

Q. What is the thrid work q^r^by God bringeth his decrees to pas?*

A. By the work of redemption.

Q. Quhat ar the degrees of this work?

A. One in this life, ane other in the last judgment, quhen wee shall fullie be delivered.

Q. Quhat things have wee to learne of our redemptione in this lif?

A. Two; one how it is purchased in Christ, and ane other how it is applyed unto us.

Q. Quher is the purchased redemption offered to us?

A. In the new covenant.

Q. How many covenants maid God with man?

A. Two; the covenant of works and the covenant of grace.

Q. Quhat is the soume of the covenant of works?

A. God promiseth to us lif everlasting, and wee ar oblished to keep the law by the strenth of our nature.—Rom. x. 5; Gal. iv. 23, 24.

Q. With quhom did God mak the covenant?

A. With Adam and with all mankind in him.

Q. Can wee keep this covenant?

A. No. Ther is none righteous that sinneth not.

Q. Ar wee not then under condemnation?

A. Yea, certainlie, bot now in Christ wee ar dead, and our first husband, the law, hes no mor power over us than the dead husband hes over the wife, for wee ar maried to one other husband, evin to Christ.

Q. Quhat is the contract of mariage?

A. The covenant of grace.

Q. Quhat is the soume of the covenant?

A. Quhosoever beleeveth in Christ hes lif eternall. —Joh. iii. 16.

Q. Quhat doth God promise to us in the new covenant?

A. Fforgivenes of our sinnes, renovatione of our natur, and lif eternall.—Jer. xxxi. 33, 34; Dan. ix. 24; Eze. xxxvi. 26, 27; Joh. iii. 16.

Contr. with Arm. and Papists if onlie faith or if faith conjoyned with good works be ye condition of ye new covenant.

Q. Quhat is the condition of the covenant?

A. Onlie saving and true faith.—Rom. x. 6; Gal. iv. 24, 25, 26.

2. Contr. with Arm. if ye covenant of grace be maid with all the race of mankind or onlie with the elect.

Q. With quhom hes God maid the new covenant?

A. Not with all mankind as with the covenant of works, bot onlie with the elect people of God.—Jer. xxxi. 33; Jer. xxxii. 36, 37.

Q. Quhairfor is faith the onlie condition of the new covenant?

A. Because the new covenant is a masse of promises laying the weight of our salvatione upon a stronger than wee ar, to witt upon Christ, and faith grippeth* promises and maketh us to goe out of ourselves to Christ as being homelie† with Christ.

* *i.e.* grasps or seizes hold of.

† familiar. *Let.* 297.

Q. Bot seeing the covenant and the promises therof ar preached to all, how is it not with all to quhom it is preached?

A. The promises ar propounded to all outwardlie, bot the elect ar onlie the heires and the bairnes of the promeis to quhom the inheritance is bought.—Rom. ix. 8; Gal. iii. 29.

Q. How differeth this covenant from the covenant of works?

A. It is a better covenant (Heb. vii. 22), not because the first covenant was unjust, for it was both holie and spirituall, bot it is better to us.

Q. For quhat cause is it better to us?

A. For many causes, bot especiallie because the covenant of works was maid with Adam, quhose free

will slew himself and us, bot Christ is the cautioner of this covenant.—Heb. vii. 22.

Q. How is he the cautioner?

* whole.

A. The quhol* promises of the covenant are maid to Christ as principall, and to us as his heires and assignayes (Heb. vii. 22; Psal. lxxxix. 26, 27, 28; Heb. i. 5; Isai. lv. 5; Gal. iii. 16), quho subscriveth the covenant for us.

Q. How can the promise be made to him, for lif everlasting is not promised to Christ upon conditione of faith?

† *i.e.* laid in pledge. *Let.* 263.

A. Bot God hes promised to Christ for his sufferings manie childrene and heires to be his seed (Isai. liii. 10; Heb. ii. 10, 13), and hes empaunded† all fullnes of grace in his hand, that out of his fullnes wee may receive grace to keep the covenant.

Q. Quhat comfort have ye of that?

A. Exceeding great, because if I be within the covenant of grace it is (to speak so with reverence of my lord) a shame for Christ to loose me since he is cautioner for me.

Q. Quhat is the second priviledge of this covenant?

A. The covenant of workis is brokin; this is eternall, groundit upon God's love and Christ's death.

Q. Bot may not our free will goe bak and break the covenant?

A. Nay, bot the cautioner quho is bound for us putts his fear in our heart that we shall not, yea, that we can not depairt from him.—Jer. xxxii. 40; Eze. xxxvi. 26; Joh. vi. 37.

Q. Quhat is the thrid priviledge of this covenant?

‡ *i.e.* die.

§ farthing.

A. The covenant of works sayth ether doe or dee,‡ and like a sever creditor and hard judge, will nether hear of repentance, nor forgive us a farthene,§ nor graunt us a day, bot presentlie for the least sinne hurleth all into hell; the covenant of grace, lik a

* change his mind or relent upon poor debtors or bankrupts.

meek creditor will *rew upon poore divers, and will mak them weelcom whenever they believe.

Q. Quhat moved God to mak this covenant?

A. His owne free mercie and grace, for when he maid it wee was like forlorne bastards or half dead foundlings that wer cast out in the oppin feild to die in our owne blood, quhen our Lord cam by and maid a covenant with us.—Eze. xvi.; Gen. iii. 15; Isa. ix. 6; Joh. iii. 16; Tit. ii. 11; Rom. v. 10; 1 Joh. iv. 9.

Q. Bot wee must pay the duetie of faith, and therefor it seemeth the covenant is not free?

A. Yea, for all that it is most free, for our Lord payeth for us and maketh us beleeve.—Philip. i. 29; Eze. xxxvi. 27; Eph. ii. 19; Joh. vi. 44.

Q. How many wayes is the covenant of grace declared?

Cont. with Papists if the promises spirituall were maid to the Jewes and seiled in their sacraments no lesse than to us.

A. Two ways; of old to the Jewes undir shadow and types in the law of ceremonies, and in the new testament clearlie in Christ.

Q. Quherfor call yee it a testament?

A. Because the covenant was seiled with Christ's blood, and our Saviour dieing left to us in legacie all the blissings of the covenant.—Heb. ix. 16, 17.

Q. Was then the people of the Jewes saved as wee ar?

A. Yea, that sam way, for Christ is the Lamb slaine from the foundation of the world (Rev. xiii.), onlie the covenant of works was hardlie urged in the old testament, and Christ in the sacrifices darklie shadowed.

CHAP. 14.

CAP. 10.—OF THE NATUR AND PERSONE OF OUR SAVIOUR.

Q. Quhat have wee to learne of our Saviour in this covenant?

A. Two things; his natur and his office.

Q. Quhat persone is our Saviour?

A. The second persone, the Sone of God.

Q. Quherfor rather the Sone than the Father and the holie Spirit?

A. The Sonne was the fittest persone, that by him wee might receive the adoptione of sonnes.—Gal. iv. 4.

Q. Quhat then doth the Father for us in the work of our redemption?

A. He sent his Sone and graced* him for the work with the Spirit of God above his fellows (Isai. vi. 8; Psal. xlv. 2, 7; John i. 14, 16); he laid our sinnes upon him, accepting him as cautioner (Isai. liii. 6; 2 Cor. v. 21); he craved the debt, and put him to death for us.

* graciously furnished.

Q. Quhat learne you of this?

A. Wee may not think the Father more just or angrier at sinne then the Sonne, nor this Sonne more merciefull or sooner pleased than the Father, bot there is one mercie alik in all the three to pittie man, and one justice alik in all the three to pursue sinne.

Q. Quhat sort of persone is Christ?

A. True God, æquall in nature with the Father and Spirit (Joh. i. 1; Isa. vi.; Joh. ix. 37; Jer. xxiii. 6; 1 Tim. iii. 16; Rev. xvii. 14), and true mane, lik us in all things except sinn.—Heb. iv. 15.

Q. Quhy was our Saviour God?

A. That he might beare in his persone Godis wraith, q^{lk} no creatur, man or angell, could doe, and obtean righteousnes to us, and overcome death and hell for us.

Q. Quhy should he bee man?

A. That he might die for man, and knit God and man togidder in his owne persone (Heb. ii. 14), and

have compassion upon us under our temptationes. —Heb. iv. 15.

Q. How prove ye that he is God and man in one persone ?

* same.

A. Because the sam* bairne that is borne to us is called the mightie God.—Isai. vi. 9 ; Luk. i. 31, 32 ; Joh. ix. 35, 36, 37 ; Rom. ix. 5.

Q. Quhat ar the parts of his coming in the flesh ?

A. Both his conception and birth.

Q. How was he conceived ?

A. The holie Spirit without the helpe of man overshadowed the Virgine Mary, and sanctified a pairt of her seed, and cleansed it from the pollution of sinne, and therof formed the bodie of our Lord.

Q. How was he borne ?

A. In the fulnes of tyme the Sone of God took upon him man's nature in a personall union.

Q. How ar the two natures knit togidder ?

A. The two naturs ar not changed the one into the other, nether ar they mixed through other as wine and water, nether ar they divided one from another as two sundrie persones ; bot in one persone the nature of God and all his properties, and the nature of man and all his properties remaineth in their owne seat and estait.

Q. Quhat followeth upon this union ?

† *i.e.* appointed meeting-place.

A. That Christ is a trysting† place q^{r} God and man meet togidder, and the sufferings of Christ is of infinit vertue, because his death and blood is the death and blood of God.

Q. Quhat further ?

A. The Godhead dwelling bodilie in the manhead is a well of grace, the manhead the channell through q^{lk} all grace floweth to us, and Christ, God man, is adored by man and angell.—Eph. i. 22 ; Joh. v. 22 ; Joh. xiv. 1 ; Acts vii. 59.

Chap. 15.

Cap. 11.—Of Christis Office.

Q. Quhat is Christ's office ?

A. He is mediator betwixt God and man.

Q. Is ther any mediator bot Christ ?

A. Non at all, nether man nor angell (Joh. xiv. 6; 1 Tim. ii. 5), and therfor they robbe Christ of his glorie quho setts anie in the mediator's chair with Christ.

Q. How many works doth he as a mediator ?

A. Six.

Q. Quhat is the first ?

Job xxxiii. 23.

A. As a Dayesman, by his Spirit accompanying the law, he maketh us see wee ar the partie offending, and that God is righteous.

Q. Quhat is the second ?

A. As a messinger and angell of the covenant (Mal. iii. 1) he cometh with good news, offering peace to man (Isa. lxi. 1, 2), and reporteth of our obedience to his Father.—Joh. xvii. 14, 25.

Q. Quhat is the thrid ?

A. As a cautioner he payeth a ransome for us, his own life.—Mat. xx. 28; 1 Pet. i. 18.

Q. Quhat is the fourth ?

A. As ane advocat and friend, he pleadeth and maketh request at Godis hands for us.—Rom. viii. 32; 1 Joh. ii. 1.

Q. Quhat is the fyft ?

* ruleth.

A. He rueleth* us so by his Spirit that God and wee cannot cast out againe, and confirmeth us to the end.—1 Cor. i. 18; Col. iii. 3; Joh. x. 28, 29.

Q. Quhat is the sixt ?

A. He presenteth us as ane holie chaste virgine in the mariage day, in oure fair wedding garment, without sinne.—Eph. v. 27.

* *i.e.* whether.

Q. Quither is Christ mediator as God or as man ?*

A. In both naturs, for each natur worketh that q^{lk} is proper to itself.

Q. Quherin differeth Christ from other mediators ?

A. Especiallie in this, that both the pairties, both God and man, did strik him and wound him, and yet our patient Jesus took a strok of both, and would not flee till he agreed them.

CHAP. 16.

CAP. 12.—OF HIS PROPHECIE.

Q. Quhy is our Saviour called Jesus ?

A. Because he saveth his people, both by death from the guilt and blot of their sinne, and also applyeth the purchased redemption to them all.—Mat. xi. 21 ; Heb. ii. 14, 15.

Q. Quhy is he called Christ or Messiah ?

A. Because he was set apairt, and graced with the oyle of grace, to be a prophet, a king, and a priest.—Psal. xlv.

Q. Quho called him to this office ?

A. His Father maid him a propheit (Isa. lxi. 1 ; Isa. xlix. 6), a king (Psal. ii.), and a preist.—Psal. cx.

† you.

Q. Quhat comfort have zow† of that ?

A. I know quhat he doth in the work of my salvation will stand good be law.

Q. Quherin is he a propheit ?

A. In teaching us the quhole will of God, both by himself in the dayes of his flesh, and by sending propheits and apostles for that effect.—Joh. i. 18, 19 ; Joh. xv. 15.

Q. How differeth he from other propheits ?

A. He opineth the heart to beleeve (Joh. v. 25 ; Joh. vi. 68), and confirmeth it with miracles, q^{lk} non other can doe.

Q. How maketh he us propheits ?

A. By his Spirit he maketh us know God, to teach and exhort one another.—Col. iii. 16 ; Heb. vi. 10.

CHAP. 17.

CAP. 13.—OF HIS KINGDOM,

Q. Quho called Christ to be king ?

A. His Father putt the crowne upon his head ; he entered not to the throne by violence, blood, or tyrannie.—Psal. ii. 6 ; Dan. ii. 44 ; Luk. i. 32.

Q. Bot is not Christ a king for ever ?

A. As God he needed not receive a kingdome, bot as mediator his Father gifted him with a kingdome to him and all his heires.

Q. Quhat comfort have ye in this ?

* thought.

A. Christ hes loved us, quho thocht* he could not keep heaven or his owne kingdome, bot wold needs leave his Father's house to come downe and seek us poor slaves.

Q. How manie kingdomes hes Christ as mediator ?

A. Three, a kingdome of power, of grace, of glorie.

Q. Quhat is Christ's kingdome of power ?

† *i.e.* whole.

A. The hand of Christ's power comming in and bearing up the quhole† frame of natur tottering and like to fall to nothing throwgh Adam's sinne.—Gal. i. 17 ; Heb. i. 2.

Q. Quhat ar the works of Christ in the kingdome of grace ?

A. As the onlie head and king of the kirk, he gives laws to his kirk (Isa. vi. 9 ; Isa. xxii. 22 ;

Heb. iii. 6), gathers his subjects, and rules over their conscience by the scepture* of his sword (Ps. xlv. 3; Rev. i. 16; Rev. vi. 2 . . 4), he rewards his subjects (Eph. iv. 8; Luk. xxiii. 43; Rev. iii. 21), and maketh all his enemies his footstoole (Ps. cx. 5; ii. 9; lxxii. 9; Mat. xxv. 34; Psal. lxix. 28; Isai. xxxii. 1).

* *i.e.* sceptre.

Q. Quhat properties is in Christ as king?

A. First, power and authoritie to doe quhat he pleaseth, having feet lik fine brasse burning lik fir,† shawing that quher he setteth downe his feet he will goe fordward in despight of his enemies, and his power is seene in that the stiffest knees in heaven and earth shall bow to him.—Rom. xiv. 11; Zach. ix. 10; Psal. lxxii. 8; Dan. vii. 14; Mat. xxviii. 18.

† like fire.

Q. Quhat is the second propertie?

A. He hes wisdome, and is the sonne‡ with sevin eyes full of knowledge (Zach. iii. 9), the counsellar (Isai. ix. 6), his head and hair lik quhyt§ woole, als quhyt as snow, and his eyes lik flamming fire, to show that he is ane aged and most wyse senator.

‡ *Sic*, for stone.

§ white.

Q. Quhat is the thrid propertie of this king?

A. Most glorious (Rev. x. 1; Psal. xlv. 8), for he that rideth on the cloudis hes ane rainbow on his head, hes face as the sunne, and his one foot standeth on the sea and his other on the earth, at qlk tym he standeth upon his owne ground.

Q. Quhat is the fourth propertie?

A. He is most just in his government (Psal. xlv. 6, 7; lxxii. 2), for justice goeth about him as a belt or girdle (Isai. xi. 5; xlii. 1, 2, 3).

Q. Quhat ar the properties of the kingdome?

A. It is spirituall over the conscience, the government spirituall, voyd of worldlie pompe, the scepter

spirituall, the rewards givin to his friends spirituall, and it is eternall.—Luk. i. 33 ; Dan. iii. 44.

Q. Bot will not Christ render the kingdome to his Father ?—1 Cor. xv.

A. He does bot make ane accompt of his conquesse* to his Father, and ruleth no mor by the word and sacraments as he doth now.

* *i.e.* what he has acquired, not inherited. *Let.* 190.

Q. Quhen began Jesus to reigne ?

A. Even quhen the blissed seed was promised to Adam, bot quhen he ascended to heaven he was as it wer crowned and putt in full possessione of glorie in the eyes of all.—Mat. xxviii. 18 ; Acts ii. 36 ; Phil. ii. 9 ; Dan. vii. 13, 14.

Q. Quhat is his kingdome of glorie ?

A. It is the full perfectione of grace, quher he shall bee all in all to his sainctis.

Q. Cam he to this kingdoom by meritt ?

A. No, because he is borne king, bot he cam to it by conquessing† it to him and his.

† acquiring, gaining.

Q. How maketh he us kings ?

A. Quhen he giveth us faith q^rby wee overcome the world (1 Joh. v. 4), and Sathan and death, and by his Spirit he crucifieth sinn in us (Gal. vi. 14 ; ii. 20).

CHAP. 18.

CAP 14.—OF CHRISTIS PREISTHOOD.

Q. Quhairin is Christ a preist ?

A. In offering his bodie on the crosse for us and in pleading for us.

Q. How manie things ar wee to learne in this offering ?

A. Two, first how the sacrifice was prepared, nixt how it was offered.

Q. How prepared Christ himself ?

A. He sanctified himself for our cause, and

obeyed the law as our cautioner, and suffered manie trowbles in this lif.—Joh. xvii. 19.

Q. Quhen began he his obedience?

A. Quhen he was circumcised the eighth day after his birth.

Q. Quhy was he circumcised?

A. Because he maid himself a debtor to the quhole law, and to let us see he was Abraham's sonne and the Saviour of the Jews.

Q. Quhy was he presented to the temple as other infantis and offered ane offering?

A. That by his Spirit wee might offer ourselvis as holie to the Lord.

Q. Quhy was he baptised?

* bound.

A. Not for sinne, bot in tokin he boond* himself to the covenant for us, and to let us see our dignitie quhen wee and he ar both stamped with ane mark.

Q. Quhat trowble suffered he for us?

A. He was borne poore, his lif sought in the cradle, tempted of Sathan, and hated of the world.

Q. Quhy suffered he all this?

† *i.e.* pity.

A. To sanctifie all troubles to us, and that he might pittie† and help us under our temptationes.

Q. Bot seeing wee read not that he was seik, he hes not tasted of all troubles for us?

‡ *i.e.* not.

A. Howbeit he was no‡ seik, zet his holie bodie was sore, and tormented with hunger, thrist, wearines, wounds, and scourging.

Q. How was Christ called to be a preist?

§ Perhaps for discharge, or for change.

A. By Godis oath, to let us see his Father was so weel pleased, that by death he should never chairg§ him from his office.

Q. Quhat offered Christ for us?

A. His owne lif upon the crosse through the power of his Godhead.

Q. Christ then was not a naked sufferer in his death?

A. No, howbeit the humanitie suffered, yet the divine natur did give as it wer out of his hand the flesh and blood of God.

Q. Then the Godhead did work in his suffering?

A. Yea, indeed, the Godhead maid the offer, and as the gold in the tabernacle glancing upon the purple and skarlet courteanes* did cast a excellent luster, so the glorie of the Godhead did cast a scadd† and wonderful luster upon the blew and reed woonds of dieing Christ.

* curtains.

† Perhaps ruddy tint or gleam of light. *Let.* 291.

Q. Quhy died Christ upon the crosse?

A. Because that was a cursed death (Deut. xxi. 23), and therfor Christ wold be maid a curse for us cursed sinners (Deut. xxvii. 26; Gal. iii. 10).

Q. Was ther no other curs their upon Christ bot that ceremoniall curs q^lk^ is upon all that ar hanged?

A. Yea, the curse due to all the elect for the break of the law was upon him.—Gal. iii. 10.

Q. Was ther anie necessitie that Christ should die?

A. Ether he or wee must die, because God did never forgive debtis for nothing at all, and he behoved to mak a testament to leive us his blissing. —Heb. ix.

Q. Was it righteousnes to put Christ to death (who never sinned) for us?

A. Yea, indeed, because Christ offered himself willing as cautioner for us (Psal. xl. 7; Heb. x. 7), and his Father accepted him as cautioner (Isa. liii. 6).

Arminians object this.

Q. Then Christ's having our natur common to all mankynd maketh him not a Saviour who died for all mankynd.

‡ foundation-stone. *Let.* 248.

A. No, indeed, but Christ's act of cautionary in God's good pleasur, so standing for many by nam, and for no moe, is the ground-stone‡ of our salvation.

Q. Bot how know ye that Christ stood in our roome quhen he died?

A. The scriptures sayth he is our cautioner, and that he died and was brused for our sine (Rom. v. 8; 1 Joh. iii. 16; Joh. xv. 13), and that he paid a ransome such as is given for captives that ar not able to pay for themselves (Mat. xx. 28).

Q. Quhat other reasone bring ye for this?

A. If Christ died for all, so they may happilie* suffer for their sinne in hell, God shall be unjust in punishing Christ for their sinnes and in punishing those same sinnes in hell.

* haply, perchance.

Q. Bot wee gave Christ no commission to stand in our roome?

A. Quhen wee belleeve in Christ wee allow and say Amen to the commission that his Father gave him, quho gave him a ransome for us all.

Q. Bot quhy should wee die if Christ died for us?

A. We ar delivered from sinne, q^{lk} is deathis stigne† (1 Cor. xv.), and ar no lesse delivered from death then a man is delivered from a serpent quhen the sting is taken from it.

† *i.e.* sting.

Q. Quhat is the fruit of Christ's death?

A. He hes satisfied God's justice and his law, and obteaned pardone and everlasting lif to us.

Q. Quhat suffered Christ in his bodie for us?

A. Thrist, sweating of blood, spitting, scourging, peircing, and wounding on head, face, syd, handis, and feet, and at last death.

Q. Quhat suffered he in his soull?

A. Godis wraith, q^{lk} was a verie hell to Christ.

Q. Quhy did Christ pray that the cupp might be removed?

A. The human natur without sinne or dispair did plead for itself, submitting itself to Godis will.

Q. Quhy compleaned he that God had forsakin him?

A. Because his soule being drowned in sore sadnes and sorrow throw* want of a sight of the Godhead, that covered itself as the sunne under a cloud, and fear of Godis curse for our sinnes, could not see God as he was wont to doe.

* through.

Q. Quhy went he downe to the grave?

A. To let us see he was in death's handis, and to sanctifie the grave to us.

Q. Bot is not Christ offered dailie in the masse?

A. No, the scripture sayeth he was bot once offered, and died bot once (Heb. ix.), otherwyse his sacrifice wer unperfit.

Chap. 19.

Cap. 15.—Of Christis Intercession.

Q. Quhat is the other pairt of Christis preesthood?

A. His interceeding at Godis hand for us.

Q. Quhat ar the steppis to this work?

A. His rising the thrid day and his ascending up to heavin.

Q. How is it knowne that Christ rose againe?

A. Ffyve hundreth brethren saw him at once, angells did bear witnes, men and women did see him and hear him, touch him with their handis, and eat with him.

Q. Quhat benefits have wee by his rising agane?

A. Wee know he is a perfit saviour quhom corruption and death could not bind (Psal. xvi. 10; Acts ii. 24), and that by him wee ar both maid new creatures in this lif (Col. iii. 1), and shall be raised to glorie in the lif to come (1 Cor. xv. 22, 23).

Q. Quhy ascended he to heavin?

A. To the end, that as our high preist he might

goe and stand for us in his royall garments before his Father, to keep and receive our billis and our suitis,* and present them in his Father's hands, and send downe his Spirit to prepare us for the kingdome, and to prepare the kingdome to us.—Joh. xiv. 2; Joh. xvi.

* Perhaps our complaints and our petitions.

Q. Bot is not Christ's bodie now everie q^r^ with his deitie?

A. Not;† in the power of his Spirit and Godhead he is in all places, and present with his kirk to the end, bot the manhead of Jesus must be conteined in heavin till the last day.—Mat. xxviii. 20; Acts iii. 21.

† *i.e.* No.

Q. Quhat is his place of glorie now in heavin?

A. He sitteth at Godis right hand.

Q. Bot hes God handis or feet as mortall men hes?

A. Not;‡ bot it is a speach borrowed at kings, quho placeth the greatest courteours at their right hand.—1 Kings ii. 19.

‡ No.

Q. Quhat is the meaning of it?

A. Christ is now declared to be equall with God, equall in glorie with the Father and Spirit q^r^as the vail of the flesh did before hid his glorie, and the man Christ is nixt to him above man and angell.—Phil. ii. 7, 8, 9, 10.

Q. Quhat comfort have wee in this?

A. Wee have a friend in the court of heavin able and willing to doe for us, quho hes a pledge of ours, our flesh and blood, and hes given us to paund§ of his, his Spirit.

§ *i.e.* pledge.

Q. Quhy sayth Stevin that he standeth at God's right hand?

A. He is said to sitt because now he restis from his suffering, and to stand because he is readie to tak vengence on his enemies.

Chap. 20.

Cap. 16.

Q. Hitherto of redemption purchased to us quho applyeth this redemption?

A. The holie Spirit, true God, equall with the Father and the Sonne, quho maketh us holie as God is holie.

Chap. 21.

Cap. 17.—Of the Kirk.

Q. Quhome to is the redemption applyed?

* more.

A. To all to quhome it is bought, and to no moe.*

Q. Bot hes not Christ dyed for all?

A. No; bot onlie for his sheep (Joh. x. 11), his kirk (Eph. v. 25), and his brethren (Heb. ii. 11).

Q. Then the end of Christ's death is not to please God and oppin a dore to hevin, howbeit through unbeleef no man may enter?

A. Nay, Christ bought us not onlie from our sins, bot also from our vain conversation (1 Pet. i. 18, 19), that we should live unto God (1 Pet. ii. 24; 2 Cor. v. 15), otherwise Christ shall be bot half a Saviour.

Q. Quhat is the church?

A. The Lordis holie ones ether triumphing in heavin or fighting on earth.

Q. Quhat is the church upon earth?

A. It is Godis people chosen to lif everlasting, and called by his Word and Spirit from sinne to grace and glorie.—Mat. xvi. 18.

Cont. Pap. affirmeth that all that professeth Christ ar of the kirk.

Q. Ar the wicked and reprobat of the kirk?

† chaff.

A. They ar not of the kirk, bot in the kirk, as caff† is among the corne, bot is not corne, and as all that is in the drawnet is not fish.—Mat. xiii.

Q. Quhy is the kirk called catholic?

A. Because, quhile the world endureth in all places, and of all nations and persons, God hes a kirk.

Q. Quhy is the kirk called holie?

A. Because Godis image is begunne in them in this lif, and they ar clothed with Christ's righteousnes.—2 Tim. i. 9; Joh. xiv. 26; 1 Pet. i. 5; Deut. xiv. 2.

Q. Is the kirk alwayis visible and may be seene with our eyes?

A. The catholick kirk commeth not within our senses, and the kirk of the elect beleeving in Christ is beleeved with faith bot not seene with our eyes.—Rom. ii. 29; 2 Tim. ii. 19.

Q. Quhat call yee then the visible kirk?

A. A congregatione of Godis people that opinlie professeth Godis name befor the world.

Cont. with Papists, quhither or no the true kirk is alwayes in this life visible.

Q. Bot may the kirk alwayes be seene?

A. It may alwayes be seene, howbeit all, evin the beleevers, have not eyes to see it; at such tyme as the kirk for persecution is lik the moone hid under a cloud.—Rev. xii. 6: Rom. xi. 2, 3, 4.

Q. Quhat ar the marks of the true kirk?

A. The true kirk heareth the voyce and the word of the sheapheard, Christ (Joh. x. 27), and followeth him.

Q. Bot it is als hard to know that mark of the true word as to know the kirk?

A. Nay; bot those that ar Godis people indeed knowes the kirk by the word, and no the word by the kirk, evin as the armie of a king is knowne by the colours and ensigne.

Q. Bot how shall the wicked and unbeleevers, as Turks and Paganes, know the kirk?

A. They can no mor in the stat of unbeleef know perfitlie the true kirk than a tree* hand can touch or feel heat or cold in the bodie, howbeit the living hand can do both.

* *i.e.* wooden. *Let.* 225.

Q. Then men must have faith to beleeve Godis Word befor they can know the true kirk ?

A. Yea, certainlie, seeing the true kirk is a number that beleevis Christ's word, men must have faith to beleeve the word ere they know the true kirk.

Q. Can the kirk erre from the faith and fall away from Christ ?

A. The catholick kirk of the elect beleevers can never erre from Christ in maters necessarie for salvatione, bot particular kirks may both erre and fall away from Christ.—Rom. xi. 20 ; Rev. ii. 5.

Q. May the doctors of the kirk gathered togidder in a generall counsall err from the faith ?

A. They may erre from the faith (Mat. xxvi. 3, 4; Jer. ii. 26, 27, 28, and v. 3, vi. 14 ; and Isa. i. 5, 6 ; Joh. ix. 22 ; Jer. xxvi. 8), and yet God shall ever have a kirk against quhom the portis* of hell cannot prevaill (Mat. xvi. 18), because all the kirk cannot be gathered togedder in a counsall.

* *i.e.* gates.

Q. Quher was the true kirk before M. Luther did ryse ?

A. It was groaning under the youk† of Poperie, and manie did opinlie avow Christ, otheris through infirmitie lurked for fear of persecution, as they do yet in Spaine, in Italie, and in Roome.

† *i.e.* yoke.

Chap. 22.

Cap. 18.—Of the Officemen and the Power of Godis Kirk.

Q. Quhat officemen did Christ ordain in the Old Testament for the building of the kirk ?

A. Some befor the people cam out of Egypt, and some after they cam out.

Q. Quho wer officemen befor their comming out of Egypt ?

A. The first borne and eldest brother was priest, to instruct and rule the rest, except for sinne God had rejected him.

Q. Quhat is the dignitie of the first borne ?

A. He was lord and king over his brethren (Gen. xxvii. 29); secondlie, he had the double portion; 3, he was holie to the Lord (Numb. iii. 13).

Q. Quhat officemen wer in the kirk after the comming out of Egypt ?

A. Preists, Levites, and propheits.

Q. How manie sorts of preists wer ther ?

A. Two, the high preist and the preist of the under-rank, both of Aaron's sonnis.

Q. Quhat was the high preist's speciall charge ?

A. He asked Godis counsall by Urim and Thummim (Ex. xxviii. 30), and went in to the holie of holies once in the year in his royall garments, with a basen of blood in his hand (Lev. xvi. 1 . . . 30).

Q. Quhat meaned that ?

A. In this he was a type and figure of Christ, quho hes told us Godis counsall anent our salvatione, and quho in glorie ascendit to heavin, and ther, by vertue of his blood, pleadeth for us.—Heb. ix. 23, 24, 25.

Q. Was ther any cheef preist bot one ?

A. Non by Godis appoyntment bot one, howbeit after, by corruption, ther wer moe at once.—Mark xiv. 53.

Q. Quhat wer the preests of the under rank ?

A. They were Aaron's sonnes, divided in twenty-four ranks, quho by lot everie one after ane other did sacrifice and burne incense to the Lord, and teach the people Godis will (Mal. ii. 7), and blisse the people, praying for them (Num. vi. 23 ; Deut. xxi. 5 ; 2 Chron. xiii. 12).

Q. Quhat wer the Levites ?

A. The sonnes of Levi that served the preest in

the temple, and carried the tabernacle, and served in the sacrificing (2 Chron. xxxv. 10, 11 ; Num. iii. 5 . . . 43).

Q. How many ranks of Levites wer ther ?

A. Four—1. Som that did serve and carie the tabernacle and the ark; 2. some that wer singers, that on instruments of musick did sing and praise God (1 Chron. xxv. 1, and vi. 32) ; 3. some wer porters that did keep the doores of Godis house, and held out the uncircumcised ; 4. some scribes and judges, quho read and exponed the law.

Q. Quhat wer then the Nethinims or Gibeonites ?

A. They wer in Joshua his tyme appoynted to serve the Levites in hewing wood and drawing water for the house of God.—Josh. ix. 23 ; Ezra ii. 70.

Q. Quhat wer the propheites ?

A. They wer men of God raised up to foretell secreetis and things to come, and to preach repentance to the people, and forgivenes of sinnes in Christ quho was to come.

Q. Quhat wer then the Nazarites ?

A. They wer persones quho ether for one tyme (Num. vi. 2; Acts xxi. 23) or for all their lif did seperat themselves to the Lord.—Judg. xiii. 7 ; 1 Sam. i. 22.

Q. Quhat officemen ar in the New Testament ?

A. Some ar especiallie teachers and planters of the kirk, others helpis in government.

Q. Quhat ar the officemen in the New Testament that laboureth in teaching ?

A. Some wer extraordinarie, and to remaine for a tyme, as apostles, propheits, and evangelists ; others ordinarie, to indure to the end of the world, as doctors and pastors.

Q. Quhat wer the apostles ?

A. The ambassadoures of Christ, sent through all the world to plant kirks, quho could not erre, had the gift of tongues, and confirmed their doctrine with miracles (Joh. xv. 27 ; Mat. xxviii. 19 ; Acts i. 8 ; viii. 14), and giving of the holie Spirit.

Q. Quhat wer propheits ?

A. Such as exponed the deepe mysteries of the Word and knew secrets, speaking to the present estait of the conscience.—1 Cor. xiv. 25.

Q. Quhat wer evangelists ?

A. Such as the apostles used for the watering and confirming of the kirks that they had planted.

Q. Quhat ar doctors ?

A. Such as expone the Word of God, and do informe the word* in knowledge.

* Perhaps for mind.

Q. Quhat ar pastors ?

A. Such as by preaching and exhorting labour upon men's heartis and affections to mak them love and obey the treuth.

Q. Quhat ar the helpis in government ?

A. Elders to oversee the meaners† of the people, and deacons to keep and distribute the kirk goods to the poore.

† manners.

Q. Quhat is the power of the kirk ?

A. Shoe‡ hes authoritie given by her husband, Christ, to hold out the word of treuth, and to appoynt such officers as Christ hes ordained in his Word quho should feed and rule the kirk after that maner set down in the Word.

‡ She.

Q. Quherin standeth this power ?

A. In binding and loosing sinners, and oppining and shutting heavin by the keyes committed to hir.

Q. How is heavin oppined and shut?

A. By the preaching of the Word mercie is promised to repenting sinners, and they ar admitted to partak of the prayers of the kirk and sealles of the covenant of grace; and wraith is denunced against the wicked and oppin offenders, and they ar excommunicated from the kirk, the prayers, and sacraments.

Q. Ar all offenders to be excommunicat?

A. No, bot onlie publique offenders, and such as ar admonished of their sinne and refuseth to hear the kirk.—Mat. xviii. 17.

Q. How many sorts of excommunication ar ther?

Anathema Maranatha.

A. Two, one medicinall for the destroying of the bodie of sinn (1 Tim. i. 20), ane other vindicative, qlk is ane utter accursing of uncorrigible offenders evin till Christ come.—1 Cor. xvi. 22.

Q. Quhom to hes God committed the power of excommunicatione?

A. To the quhole kirk of the faithful gathered togidder in the name and authoritie of Christ, the pastor in name of the kirk pronouncing the sentence, or rather declaring the kirk's sentence.—1 Cor. v. 4, 5.

Q. Hes the kirk any power to give pardones?

Cont. with Pap. anent the kirk's power of forgiving of sinnes, if judiciall or declarative onlie, and quither the Pope's indulgences ar lawfull or not.

A. They may remitt some things of the outward satisfaction (2 Cor. ii. 7), and declare that sinnes ar pardoned, as the king's herauld declareth a traitour to bee the king's man, bot God onlie pardoneth sinne.

Q. How hes the kirk power to mak lawes?

A. They have power to hold out and expone Godis law by Godis law; bot the kirk actis doth not bind the conscience.

Power of kirk.

Q. Quhat power hes the kirk in outward government ?

A. Poyntis needfull in government ar fullie and clearlie sett downe in Godis Word.—Deut. xii. 32 ; Prov. xxx. 5, 6 ; Heb. ii. 3 ; Isa. vi. 9 ; xxii. 22 ; Ps. xxv. 6 ; cx. 2 ; Actis and Epistles to Tim. and Titus, and Joh. xv. 15.

Things indifferent.

Q. Quhat is the kirk's power in things indifferent ?

A. The kirk hes hir power to mak constitutiones, bot following the golden rule of charitie and decencie and pietie.

Q. Then things indifferent ar not properlie the matter of kirk lawes ?

A. No indeed, they must losse the natur of things indifferent, and become good, seemlie, and agreeable to edificatione befor thay can be inacted as lawes.

Q. Bot may not manes rule and the authoritie of governours mak things indifferent to be good and lawfull ?

A. Onlie Godis will maketh all things in the world good and lawfull or badd and unlawfull ; man's will and authoritie doth onlie come after, and command good and forbid evill.

Q. Quhat is the magistratis power in kirk matters ?

A. In so farr as he is a Christiane, he hes power with the kirk as a member in the bodie to work with [the] kirk ; in so far as he is a magistrat he should assist the kirk for the punishing of offenders, and countenance good lawes with his authoritie.

Q. Bot is not the power of government in the handis of the Christian magistrat ?

A. No, it is in the kirk, the spouse of Christ, under hir husband and lord.

Q. Quho is the head and cheef ruler of the quhole kirk ?

A. Christ onlie, who is the king of the kirk.—Col. i. 18 ; Eph. i. 22.

Peter's place.

Q. Quhat is then Peter's place or the Pope of Roome in the kirk?

A. Peter received no authoritie above the rest of the apostles, bot he and all other faithfull pastors hes equallie received the keyes of the kingdome of God, and the Pope is that antichrist.—2 Thess. ii.

Q. Quhat is then the kirk of Roome?

A. The mother kirk of spirituall quhoordome, ane harlott, not Christ's spouse.

Chap. 23.

Cap. 19.

Way in which redemption is applied.

Q. Hitherto of the pairties to quhome the redemption is applyed, quhat is the way how it is applyed?

A. Christ by his Spirit bestoweth on his kirk in this lif the communion of saintis and forgivenes of sinnes, and in the lif to come the rising of the body and lif everlasting.

Q. Quhat is the communion of saintis?

A. The fellowship of Godis people by faith with Christ and his Spirit, and the knitting togidder of Godis people among themselves in love.

Q. How manie wayes doth Godis Spirit mak us one with Christ?

A. Twoe wayes, by inward sanctificatione or regeneratione, and by justification in his blood.

Q. Quhat is sanctification?

A. It is the work of Godis Spirit by the Word, putting in us the lif of Christ and renewing all the powers of our soul.

Q. Quhat is Godis proper work heir?

A. He calleth us by the Word outwardlie, and infuseth in us grace to obey the calling, q^{lk} is his inward calling.

Inward and outward call.

Q. Ar all called inwardlie by the power of Godis Spirit that ar outwardlie called ?

A. No, God calleth manie by his Word quho remaineth still in ignorance and darknes, and liveth to be fettered in their sinnes.

Q. From quhome commeth it that manie ar outwardlie called, and yet never maid new creatures q^r^as others does obey ?

A. The onlie good pleasur of God by his Spirit draweth the children of election, and causeth them to come of his free grace, and leaveth others to their owne hardnes of heart and rebellion —Mat. xi. 25, 26 ; Mat. xvi. 17, 18 ; Joh. vi. 44 ; Acts xvi. 14 ; Acts xiii. 48.

Q. Bot quhen wee ar inwardlie called by Godis Spirit, may wee not resist Godis calling and hinder our conversion ?

Contraversie.

A. Wee ar naturalie inclyned to resist Godis calling, bot the omnipotent power of God that rayseth the dead worketh so graciouslie in the elect that they must run when God draweth them.—Cant. i. 3; Joh. vi. 45 ; Eph. i. 18, 19.

Q. Then it is in vain for us to hear the Word if nothing bot Godis mightie power maketh us new creatures ?

A. It is not a vain thing for the seaman to wait on, howbeit God onlie maketh tyd and wind, nor for the husbandman to till and harrow, howbeit God onlie maketh the corne to grow.

Contro. with Arm. and Papists, if any cause or disposition be in our freewill befor our conversion.

Q. Do wee nothing before wee ar maid new creatures to help the work ?

A. Nothing of ourselves to move God to call us inwardlie, q^lk^ the reprobat may not do also, for of grace God calleth us, not of works.—Tit. iii. 4, 5.

Q. Then ther goeth no preparatione befor Godis effectuall calling ?

A. Yes, God casteth us downe with the terrours of the law, making us see our miserable estait.—Acts ix. 6 ; ii. 37.

Q. Doe wee not help God and work with him in the work of our new birth ?

Cont. with Arm. and Papists, if free will doth co-operate and work with God in the work of our conversion.

A. Not at all, for in the first moment of our new birth wee lie as dead men under Godis Spirit, who infuseth in us the lif of God, bot quhen he hes maid us new creatures wee walk willinglie and cheerfullie.

Q. How may a man know that God hes maid him a new creatur ?

A. 1. If he be willing to obey God in all things, and for the love of God renounce all sinnes (Acts ix. 6 ; ii. 37 ; Ps. xl. 8, 9 ; cxix. ; James ii. 10) ; 2. if his love to Godis Word be great (1 Pet. ii. 2 ; Ps. cxix. 3) ; 3. if he love the brethrene (1 Joh. iii. 14) ; 4. and the Spirit of God in him fight against the flesh.

Q. Bot in naturall men the conscience will speak against sinn, and they sinne not without a combat in their soull ?

A. 1. Bot the naturall man his conscience speaketh not against him in all sinnes, but onlie in heynous offences. 2. They goe on in dailie sinning. 3. With the combat they have a delight to serve sinne. 4. They onlie at some tymes holdes downe sinn as a fire covered under ashes, and seeketh not to slay their lusts ; and none of those ar in Godis child.

Q. Quhat ar the pairtis of sanctification ?

A. In remooving of the stonnie heart and slaying of sinne, and a quickening of us to love righteousnes.—Ezek. xxxvi. 26, 27.

Q. How is the stonnie heart removed ?

A. For the merit of Christ's death God slayeth sinne, and maketh (us) out of sorrow against our sinne that slew Christ, and out of love to Jesus who died for us, hate and loathe our sinne, so that sorrow and love ar the nails that crucifieth the bodie of sinne.—Rom. vi. 6 ; Gal. v. 24 ; Rom. vi. 4 ; viii. 13 ; 1 Joh. iv. 11 ; 2 Cor. v. 14.

Q. How ar we quickened to newnes of lif ?

A. Christ rising from the death hes merited to us newnes of lif, and his Spirit that raised him the thrid day, that death might have no dominion over him, and that he might ascend to heavin, doth quickin us to live to God and seek the things that ar above at Christ's right hand.—Rom. viii. 11 ; Rom. vi. 9, 10 ; Col. iii. 1 ; Phil. iii. 10.

CHAP. 24.

CAP. 20.—OF REPENTANCE.

Q. How doe we answeere Godis outward calling ?

A. By repentance and faith.

Q. Quhat is repentance ?

A. Godlie sorrow for sinne (2 Cor. vii. 10 ; Ps. li. 17) wrought in us by the holie Spirit (Zach. xii. 10 ; Acts v. 31 ; xi. 15 ; 2 Tim. ii. 25), and forsaking of our evill wayes (Isa. lv. 7 ; Ezech. xviii. 31), and a turning unto God (Jer. iii. 1 ; xxxi. 8) with all our heart (Joel ii. 12).

Q. How worketh God repentance in us ?

A. His Spirit accompanying the law maketh us see that wee ar closed under damnation, and the gospell maketh us seek to Christ for mercie.

Of Papists' satisfaction and auricular confession.

Q. May wee satisfie God for our sinnes ?

A. We may and should satisfie men quhen wee offend them, bot ther is no habilitie ether by doing or suffering to satisfie God, Christ onlie hes done that.—1 Joh. i. 8.

Chap. 25.

Cap. 21.—Of Faith.

Q. Quhat is faith ?

A. It is ane assurance of knowledge that Christ cam into the world to die for sinners (1 Tim. i. 15 ; Col. ii. 2), and a resting and a hanging upon Christ with all the heart for salvation (Joh. iii. 33 ; i. 12 ; 1 Tim. i. 15 ; Isa. x. 20 ; Rom. v. 2).

* ye or you.

Q. Quhy call zee faith ane assurance of knowledge ?*

† *i.e.* guessing.

A. Because it is no faith, bot a blind gessing† to beleeve as the kirk beleeveth quhen wee know not quhat wee beleeve.—1 Cor. i. 21 ; Isa. liii. 11 ; Joh. vi. 69 ; Jer. xxxi. 34 ; 2 Cor. v. 1 ; iii. 18 ; 1 Cor. iv. 6.

Q. Quhy call ze faith a leaning and hanging upon God ?

A. Because it is not enough to salvatione to beleeve that God is true in his Word.

Q. How prove ze that ?

A. Because faith is a leaning upon God (Isa. x. 20 ; Ps. xxxvii. 5 ; xxii. 8), as if ane sinner wer ane lamed man quho cannot stand his alon ;‡ bot must leane upon Christ as his staff and hold, and a comming to Christ (Mat. xi. 28 ; Joh. vi. 37), as a wearied traveler to ane innes, quher he casteth down his bilget.§

‡ *i.e.* by himself.

§ *i.e.* bag or wallet.

Against Papists qº maketh faith bot a naked assent to Godis Word.

Q. Bot is not faith to beleeve quhat God saith is true ?

A. Yea, that is not all ; wee must beleeve also the goodnes of the promeis, as a condemned man upon the scaffold beleeveth in the king's clemencie and grace quhen he sees the sealed pardone, qᵗas the hearts of other beholders ar not so touched and moved as his heart is.

Q. Must I, for my pairt, believe that Christ died for me ?

A. Yea, certainlie, bot zow must first hang upon him as a mercifull Saviour befor zow come to that.

Q. Bot because Christ died not for all, how shall I know if it be his hidden purpose to die for me?

A. Try your owne purpose first, and not Christ's purpose first; if your heart cleave unto him as a half drowned man grippes to a strong tree growing upon the brink of the water, and so can hold be him, he cannot bot gripp zow.*

* lay hold of you.

Q. Bot is it not presumption for me to apply Christ as myne owne befor I be assured quhither he is myne or not?

A. If in humilitie thinking baselie of yourself and highlie of Christ zee come and tak possessione, possessione is right good enough.

Q. Mak that more plaine to me.

A. A king maketh a supper upon purpose to feed the hungrie, he scattereth gold amongst a number of beggares, it is not meet that tyme the hungrie and the begger say, I know not the king's mynd concerning me, bot lett every man stepp to and eat and lout,† and gather the king's gold.

† *i.e.* stoop or bow down.

Q. Bot then may not all, the elect and reprobat, beleeve that Christ died for them?

A. As the lamb, by the instinct of natur, knoweth its mother amongst a hundreth so soone as it is borne, soe everie one borne of God, by ane secreet instinct of grace knoweth Christ to bee his owne, q^{lk} the reprobat cannot doe; they ar ever dry and wearsh‡ in their heart affectiones toward Christ.

‡ *i.e.* insipid. *Let.* 182.

Q. Then the reprobat ar not oblished to beleeve that Christ died for them?

A. No, they are oblished to rest upon Christ with all their heart for salvatione, q^{lk} they cannot doe.

Q. Hes not temporarie faith the nature of true faith evin as ane infant that liveth ane day hes the nature of man in him?

A. No.

Q. Quhy so ?

A. Because their heart is evill and stonnie ground (Mat. xiii. 20); that joy and faith is not rooted and grounded upon the authoritie of God, bot upon ease and honour, that accompanieth the gospell.

Q. How far may reprobats go on the way to heavin ?

A. They may know the heavinlie doctrine by the power of the holie Spirit, and find some sweetnes y^{t}* pleaseth nature thereinto, and desire heavin (Num. xxiii. 14 ; Heb. vi. 4), and reforme their lif in many things (Mark vi. 20), and sorrow for sinnes (Ex. ix. 27).

* that.

CHAP. 26.

CAP. 22.—OF JUSTIFICATION.

Q. Quhat is justification ?

A. It is the gracious sentence of the judge of the world esteeming beleeving sinners to be pardoned and righteous for the satisfaction of Christ their cautioner, quho died for them.

Q. Quhat is the principall cause moving God to justifie sinners ?

A. His free grace accepting and counting Christ as our cautioner, not being moved ether for our good works or for faith.

Q. How can the righteousnes of ane other man, such as Christ is, mak us righteous, for the quhytnes in ane swane† or snow cannot mak the wall quhyt ?

† swan.

A. Christ is not ane other man heir, bot he is the cautioner and we the poor divers,‡ and the diver is free by the law if the cautioner pay.

debtors.

Q. Quhat ar then our good works done by the grace of Godis Spirit ?

A. No causes at all of our justification (Rom. iv. 18, 19, 20), bot onlie fruittes of our faith.

Faith.

Q. Is not our faith ane cause of justification?

A. It is the hand that layeth hold upon the righteousnes of Christ and draweth Christ in to us.

Q. Doth not God justifie us for our faith, or is faith any cause or instrument upon Godis pairt?

A. Non at all, for God, beholding Christ dieing upon the crosse, doth esteeme and reckin all the elect righteous as if they had satisfied him fullie.

,e. account.

Q. Then in Godis compt the elect ar justified and freed from their sinnes long ere they beleeve?*

A. Yea, certainlie, evin as ane earl's sonne the first night he is borne is a lord, howbeit he nether knoweth of it, nether doth he possess the lordship.

Q. Quhat then is the work of faith?

A. It maketh the conscience of the sinner to rest upon crucified Christ for righteousnes, and is all that God requireth of us in justification.

Q. Then a naked faith without love, feare, hope, and good works is enough for us?

A. Not so, for as the eyes onlie sees, yet they must be in the head, and with the face and eares, so faith is conjoyned with all other graces, and yet onlie faith doth lay hold on Christis righteousnes.

Q. Quhat ar the pairts of our justification?

A. Two; first the not reckoning or counting our sinnes to be ours (Rom. iv. 8), and the counting of Christ's righteousnes ours (2 Cor. v. 21).

Q. Bot is it not enough that our sinnes ar taken away?

A. Not; for to mak a diver a courteour with a king both his debtis must be payed and he must be maid rich and clothed in fair apparel.

Q. How oftin ar wee justified?

A. Once onlie, howbeit the feeling of that mercie must oftin be renewed.

Q. Bot ar we justified from sinnes evin befor we committ them ?

A. In the work of justification God beholds sinners as free from all their sinns, because Christ in ane paper gave in all our debtis, and payed for them, and cancelled and rent the handwriting of the law against us upon the crosse.—Col. ii. 14, 15.

Q. Quhy ar we commanded in the Word to beleeve, to repent, to be holie, bot ar never commanded to be justified ?

A. Because God onlie and quhollie, without any work in us, justifieth us for his dear Sonnes saik.

CHAP. 27.

CAP. 23.—OF ADOPTION.

Q. Quhat ar the fruittis of our justificatioune ?

A. Adoptione to ceartaintie of salvatione and Christian libertie.

Q. Quhat is adoption ?

A. It is Godis reckoning and esteeming of us to be sonnes after wee beleeve and ar reconciled unto God.—Joh. i. 12; Rom. viii. 17, 29.

Q. How shall we know that we ar adopted ?

A. If we can pray to our Father (Zach. xii. 10; Rom. viii. 15, 26; Gal. iv. 6); if we be in fashione lik our Father and our brother Christ (Mat. v. 48; Rom. viii. 29), serving for the inheritance as heires, not for the movables as slaves (Rom. viii. 17, 23).

CHAP. 28.

CAP. 24.—OF HOPE.

Q. Quhat ar the fruitis of our adoption ?

A. First, we may thereby hope for the inheritance (Rom. viii. 23), and pray for it and to be ledd unto it (Rom. viii. 15).

Q. Quhat is hope ?

A. Ane assured waitting of the soul for the glorie that shall be reveiled, evin under all troubles.—Heb. vi. 11.

Of Hope.

Q. Quhairfro arises hope?

A. Out of the feeling of Godis love toward us in Christ.—Rom. v. 1, 2.

Q. Quhat ar the fruites that hope bringeth foorth?

A. Patience (1 Thes. i. 3), joy (Heb. iii. 16), and a care to be holie (1 Joh. iii. 3).

Chap. 29.

Cap. 25.—Of Prayer.

Q. Quhat is the other fruitt of adoption?

A. It maketh us to pray and cry Abba Father (Rom. viii. 15), as earthlie bairnes, because they ar sonnes, seeketh all thingis they need from ther father.

Q. Quhat is prayer?

* Invocation of God.

A. Ane humble incalling* upon God (Ps. l. 21), in faith (Jam. i. 6), in the nam of Christ (Joh. xiii. 14), for all things that wee need, ether for our salvation or Godis glorie.

Q. Quho should pray?

A. All ar commanded to pray.

Q. Doth the saintis and angells pray for us?

A. They praise God, and wisheth the day of resurrection and the confusion of Godis enimies (Rev. vi.), bot they know not our particular necessities, nether ar we to seek the aid of their prayers.

Q. Quhome to should we pray?

A. To God onlie (Ps. l. 21), and nether to sainctes nor angells, seeing God will not give the glorie of his worshipe to any bot to himself.—Rom. x. 13, 14; Jer. xvii. 5; Mat. iv. 10.

Q. Quhat is the best rule of prayer?

A. The prayers of the sainctis in Godis Word, especiallie that prayer that Christ hes taught us, q^{lk} is, Our Father q^{lk} art, etc.

Q. Quhat ar the pairtis of this prayer?

A. It conteaneth six suittis,* three for his glorie, and three for our own necessitie, and a thanksgiving.

* *i.e.* suits or petitions.

Q. Quhat ar the pairtis of the first suitt?

A. It sheweth to quhome the quhole prayer is directed, and then the suitt is sett downe.

Q. Quherfor call ye God our father?

A. Because wee ar to come with reverence and faith in prayer, as bairnes to their fatheris knee, with love to our brethren, and to speak to him in a bairnes tongue quho hes maid us bairnes in Christ.

Q. Quhy call ye him Father in the heavins?

A. Because we ar in humilitie to think of ourselves as wormis and as strangeres upon earth, and to trust in his power and reverence his glorie with heavinlie myndis in prayer.

Q. Bot is not God in all places als weel as in heavin?

A. Yea, he filleth heavin and earth, bot heavin is called his house and throne because ther he sheweth the fulnes of his glorie to sainctis and angellis.

Q. Quhat learne zee† of this?

† ye.

A. It is our pairt to sigh to be at home in his house, seeing heer wee seem to be far from our lord.

Q. Quhat seek ye in the first petition, Hallowed be thy name?

A. We pray that God wold mak all men know and glorifie him in his holie nature, word, and works, and that we may glorifie him by a holie lif, and that his enimies that dishonour him wer confounded.

Q. Bot can we mak Godis nam holier then it is?

A. No, bot we ar admitted to that honour as to hold our lord in his throne of glorie quhen the wicked wold‡ pull him out of it and desire onlie that his glorie may appear to all men.

‡ *i.e.* would.

Q. Quhat meane zee by the second suitt, Thy kingdome come?

A. Heir, out of zeall to Godis glorie, we desire that God wold gather a kirk; accompanying the word, sacraments, and discipline with his holie Spirit against the devill, the world, and the flesh, and that at lenth* he wold come in glorie that his Christ may be maried upon his kirk.

* length.

Q. Quhat seek ye in the thrid petition, Thy will be done?

A. Wee desire grace to deny our owne will and carnall reasone, that we may submitt ourself to that q^lk^ we know God hes decreed, and that we and all others may obey his will in his word cheerfullie, as the angellis in heaven serveth him.

Q. Quhat affection should we have in this petition?

A. 1, A godlie sorrow that the Lord is angered by our sinnes; 2, our will in all troubles should without quarelling of God rest upon his will; 3, as fettered prisoners wee should long to be qher† wee shall sinne no more.

† where.

Q. Bot may it fall out that Godis will is not done? quho can fight against his will?

A. His just decree shall stand for ever (Isa. xiv.; Ps. xxxiii.), bot sinners doth not his will in his word, nether rest they allwayes upon his holie decrees evin quhen they know them.

Q. Quhat difference is ther betwixt his decree and his reveiled will in his Word?

A. In his decree he setteth downe that q^lk^ he will doe himself; in his reveiled will and law he setteth downe our duetie q^lk^ we should doe, bot oftintyme we doe it not.

Q. Quhat seek zee in the fourth petition, Give us this day, etc.?

A. Wee desire of God food and raiment, a blissing upon the labores of man and beast and lawfull pleasures, that we may be helpit in our jorney to

heavin, blissed in health, sleep, and houses, good magistrats, fair waither.*

* weather.

Q. Quhy say ze give us and not render us ?

A. Because we deserve nothing at Godis hand, and nether our conqueis nor our birth,† bot onlie Godis free gift maketh us a spirituall right to the earth.

† Neither what we have acquired nor what we have inherited.

Q. Bot quhen our barnes and houses and the table is full of meet, need wee then to pray ?

A. Yea, indeed, because God may curse our bread and turne it into a stone, and they ar robbers quho puttis their handis to Godis creaturis and seeke not libertie by prayer from him.

Q. Quherfor say ye, This day ?

A. Because we should pray als oft as we ar hungrie, and God will have us for the morrow to trust in his providence.

Q. Quhy seek ye nothing bot daily bread ?

A. Because our heartis should not run after covetousnes, bot be content with our present meal and food and raiment.

Q. Quhy ar all the necessities of this lif called bread?

A. Godis Word speaketh so to teach us to be thankfull for that q^{lk} sufficeth nature, and not to seek for that q^{lk} doth please the desires of our sinfull flesh.

Q. Quherfor call zee it our bread, seeing it is Godis bread ?

A. Because we ar to labour for it in a lawfull calling, els wee steill our breid and makis unjust conqueis, and because it must ether be maid ouris in Christ els wee robb God.

Q. Quhat is the meaning of the fyft petition, Forgive us our sinnes ?

A. Out of love to forgive all men, evin our enimies, and out of the felt weight of our confessed sinnes,

wee desire God freelie for Christis saik to pardone our sinnes and wash us in his blood.—Ps. li.

Q. Quhat seek zee in the last petition, Lead us not into tentatione ?

A. Wee crave the increase of faith and grace, and that wee may have strenth to stand against the devill, sinne, and all the troubles and the evill and curs* in tentationes as being weak of ourselfis.

* curse.

Q. Quhat meane zee by the thanksgiving, For thyne is the kingdome, etc. ?

A. Wee praise God as our king, trusting he is willing and pouerfull to help us, because the glorie of our salvatione belongeth to him.

Q. Quhat meane ze by the word Amen ?

A. It saith, I beleeve it shall be soe as I pray.

CHAP. 30. CAP. 26.—OF FASTING.

Q. How many sortis of prayer ar ther ?

A. Som ordinarie, at all tymes; some extraordinary, as fasting.

Q. Quhat is fasting ?

A. Ane abstinence from meat and drink and all lawfull pleasures (Ex. xxxiii. 4, 5 ; Joel ii. 16), that we may in bitterness of soull mourne for our sinne.

Q. Quhen should we fast ?

A. Not at sett tymes as Papists does, bot quhen the bridegroome Christ is flitting,† and wee under great sinnes.—Luk. v. 35.

† removing.

Q. Quhen should wee pray ?

A. Not precislie at sett houres as Papistis doe, bot at all occasions.—1 Thes. v. 17.

Q. Quher should wee pray ?

A. In all places (1 Tim. ii. 8), not at the holie grave as the Papistis doe.

CHAP. 31.

CAP. 27.—OF THE CERTAINTIE OF OUR SALVATION.

Q. Quhat is the second fruit of our justificatioune ?

A. Our salvation is sure in itself, and wee may be perswaded that it is sure.

Q. Quhat ar the groundis of our continuance in the state of grace ?

A. Som groundis ar in God, som within ourselvis.

Cont. with Arm. and Papists if the truelie regenerat can turn apostats.

Q. Quhat groundis of assurance of salvatioune ar in God ?

A. God hath decreed to save us (Joh. xvii. 2, 6; vi. 37; Rom. viii. 29; xi. 7; Mat. xxiv. 24); we have Godis pouer (Matt. x. 28; 1 Pet. i. 5), his promise and covenant (Jer. xxxii. 40, 41), and oath (Heb. vi. 17; Jer. xxxi. 35, 36, 37; Hosea ii. 19; Isa. lix. 21), and Christ prayeth for us that our faith faill not (Joh. xvii. 15; Heb. ix. 24; Joh. xi. 22).

Q. Quhat warrandis have we within us ?

A. His Spirit dwelling in us to the end.—Joh. xvi. 13; Ezech. xxxvi. 27; Joh. iv. 14; 1 Joh. iii. 9.

Q. Bot hes not God promised to keep us in grace upon condition that wee doe our pairt ?

A. Yea, God hes promised to call us by his grace to doe our pairt (Jer. xxxii. 40, 41), and so fulfilleth both his pairt of the covenant and ouris.

Q. Bot may we not then sleepe and fold our handis and commit all the cair to God of our salvatioune ?

A. It is a work of Godis Spirit, and a suire meane of our continuance that God by his Spirit maketh us carefull to work out our salvatione in fear and trimbling.—Phil. ii. 13; Ps. i. 2; Luk. viii. 15.

Q. How ar wee assured of our continuance in grace in our owne conscience ?

A. Godis Spirit witnesseth with our spirit that we ar Godis sonnes and heiris.—Rom. viii.

Q. Quhat is the witnes of Godis Spirit?

A. It is the voyce of Godis Spirit accompanying the Word, so speaking to the heart and making all the promises of God to be myne as if the new covenant wer ritten* and spokin to me by name.

* written.

Q. Quhat is the witnessing of our spirit?

A. It is the knowledge and feeling that my renued† mynd and heart hes of Godis unchaingeable love to me in Christ, as the wiff amongst a thousand strangers knoweth hir husbandis voyce, howbeit shoe cannot mak otheris know it as shoe doth.—Cant. ii. 8.

† renewed.

Q. Bot quhat ar the tokins and the marks to your soull that that knowledge beguileth zou not?

A. I have joy as a man that hes found a treasure (Acts viii. 39; 1 Pet. i. 8; Acts ix. 17), and wonder quhy my God should love me rather then others (Joh. xiv. 12; iv. 29; Acts ix. 21). I love and desire Godis love to doe his will (Cant. v. 8; i. 7; Ps. cxvi. 12; 1 Joh. iv. 9; 2 Cor. v. 1, 2; Phil. ii. 2, 3); prise this world at nothing for him (1 Pet. ii. 11; Mat. xiii. 44).

Q. Quhat is it then to receive earnest of God and to be filled by the spirit of promise unto the day of redemption?

A. Quhen God hes gevin me the graces of his Spirit as a earnest pennie that I shall receive glorie, and my soull is as a sealed and closed letter, stamped with the image of Christ in all the power therof.

Q. Quhat is the fruit of this?

‡ repent. *Let.* 125.

A. I am persuadid that God will not rew‡ of his bargane and losse his earnest pennie, and that nothing can break up the king of heavin's great seall and stamp.

CHAP. 32.

CAP. 28.—OF TEMPTATIOUNES.

Q. May not Godis children fall into greevous sinnes ?

A. Yea, God leaving them they doe oftin fall, bot the Lord putteth his hand undir them and raiseth them again.

Q. Will they not both then and at other tymes doubt of Godis favour ?

A. Yea, certainelie.

Q. Quhat should be our case under the conscience of sinne, and absence of Godis favour ?

A. Wee should not give sleepe to our eyes q^le^* wee confess and repent, and should seek to the covenant (Isa. liv. 7, 8) and mercie of God quho cannot forgett us (Isa. xlix. 15).

Q. Bot at such tymes wee cannot winn† to that ?

A. Then, lik a man in a dark house quho cannot see ether doore or window, but grippeth‡ to the doore with his handis, wee should deeme weell of God, still beleeve and runne to old experience both in ourselvis and otheris.

Q. How may wee be comforted in afflictiones ?

A. If humbling ourselvis undir Godis hand (Jam. iv. 10; 1 Pet. v. 6; 2 Sam. xv. 26), who stryketh us (Isa. xxvi. 11; Job v. 6; Amos iii. 6), we remember the good fruit of sanctified crosses (Ps. cxix. 67; Hos. v. 15; 1 Pet. i. 7), and that thereb we know wee ar lik the prince of our salvatioun (Heb. ii. 18; iv. 15), and ar sonnes and not bastards (Heb. xii. 7).

Q. How may wee overcome the world ?

A. By faith (1 Joh. v. 5), patience (Luk. xxi. 19), a good conscience befor men.—Mat. v. 16; 1 Pet. iii. 16.

Q. How may we overcome Sathan ?

A. We must put on Godis armour.

* while, *i.e.* until.

† reach or attain.

‡ perhaps gropeth, feeleth for.

Q. Quhat is the armour of God ?

A. Eph. vi. 14; 1, the girdle or belt of treuth and sinceritie in all wee doe; 2, righteousnes and a good conscience upon the breist* against all that sinne, Sathan, and the world can say; 3, our feet shodd with the assurance of peace with God and a purpose to goe to heavin through all thornes in our way; 4, in the one hand faith, in the other Godis Word to cut the knottis and cordis of sinne; 5, hope upon the head to look and wait for glorie.

* breast.

Q. How obteane we this armour ?

A. By earnest prayer and watchin in all sobrietie.

Q. How shall wee overcome temptatiounes arysing from our heart ?

A. If, having put on this armour wee slay the thoughts of sinne in the birth, not setting downe our affections upon them, because they ar lime wandes† to waik‡ birds.

† *i.e.* rods smeared with birdlime.

‡ weak.

Q. How shall wee know that temptations prevails ?

A. If we delite, consent, and practise; bot if wee resist and pray against them and hat‖ them, howbeit they draw us one,§ yet we shall overcome.

‖ hate.

§ *i.e.* on.

CHAP. 33.

CAP. 29.—OF CHRISTIAN LIBERTIE.

Q. Quhat is the thrid fruit of justificatioun ?

A. Our Christian libertie.

Q. Quherin standeth our Christian libertie ?

A. In that we ar freed from the curse of the law and sinne, and from the commandementis of men and all ceremonies.

Q. Quhat is our libertie in things indifferent ?

A. We may use them or not use them, providing we hurt not the conscience of other men.—Rom. xiv. 13; 1 Cor. viii. 13.

CHAP. 34.

CAP. 30.

Q. Now having spokin of redemption purchased and applyed in this lif, quhair shall our redemption be fullie perfited?

A. In the last day, called for that cause the day of redemption.

Q. Quhen will that day bee?

A. God hes keepid the knowledge of it from us to the end wee may watch and pray.—Mat. xxiv. 22 . . 36; Luk. xxi. 34-5; 1 Thes. v. 2-3.

Q. Bot quhat tokins goeth befor the last day?

* Many.

A. Menny* shall fall from the faith, and fals Christis shall aryse, men's love shall grow cold (Mat. xxiv.), and ther shall be famine, blood, and pestilence.

Q. Quho shall be the judge?

A. The man Christ (Acts x. 42; xvii. 31), for our great comfort, seeing our cautioner shall sitt and judge upon the debtis he payed himself.

Q. Quher shall he be first seene?

A. To the eyis of all living he shall come with thousands of angellis through the skyes, and shall sitt in a great quhyt throne to expresse his greatnes and uprightnes in judgment.

Q. Bot quhat shall he first doe?

A. At his presence the earth and the works therin shall be brunt with fire, the heavins shall depairt away lik a skrooll,† and by the voyce of a mightie angell and a shout, he shall rayse all the dead.

† scroll.

Q. Quhat shall become of those that ar found alive at his coming?

A. They shall not die, bot be changed, q^{lk} shall be to them instead of death.

Q. Quhat doth he after that?

A. He shall summond all natiounes befor him

(Mat. xxv. 40; Rev. i. 7), and rank* them, setting the wicked on his left hand and the godlie on his right hand.

* *i.e.* range in order.

Q. After quhat maner shall he proceed?

A. The book of Godis decree and the buik of rememberance (Mal. iii.), and the buik of everie man's conscience shall be opined, and everie one shall be judged according to their works.—Rev. xx. 12.

Q. Quhat blissings will Christ bestow upon his kirk?

A. He shall raise the dead in Christ first, and mak their bodies lik his owne glorious bodie, and present them without sinne before him, and receive them to himself.—Joh. xiv. 2, 3.

Q. Quhat shall be the state of the wicked?

A. The judge shall say to them, Depairt ze cursed into everlasting fire, prepared for the devill and his angellis, and that shall be ther estait for evermore.

CHAP. 35.

CAP. 31.—OF YE SACRAMENTIS.

Q. Having spokin of the doctrine of faith, quhat are the seales of this doctrine?

A. The sacramentis that ar bodielie and outwardlie pledges of Godis grace.

Q. For quhat end was sacramentis ordained?

A. To strenthen and confirme our staggering faith.

Q. Quhat learne zee of this?

A. Our Lord is mercifull and pitifull [to] his bairnes q°† will not beleeve his oath and word without a paund,‡ and that they ar damned who refuseth God's paundis.

† *i.e.* who.

‡ pledge or security.

Q. Quho hes power to ordaine a sacrament?

A. Onlie Christ, quho hes pouer to giv and promis grace, q^lk^ is the soull of the sacramentis.

Q. Quhat is the end and fruitt of ane sacrament?

A. It sealeth up our fellowship with Christ that he giveth himself to us and that we promise to tak Christ to be our redeemer, as he that receives chairter and seall from the king receiveth landis and bindeth himself to be the king's vassald.*

* vassal.

Q. Is ther any inward vertue in the sacramentis quhair [by], howbeit wee be sleeping, they give grace?

A. No; the sacrament is bot as the glasse of the physitian that carieth the oyle, bot the oyle and not the glasse cureth the wound.

† us.

Q. Then God giveth nothing to ws† bot the outward seale?

A. Yea, he both offereth and giveth grace, bot we must by faith receive els wee ar not the better.

Q. How many sortis of sacramentis ar ther?

A. Some before the fall, some after the fall in the kirk of the Jewes, som in the Christian kirk after Christ cum in the flesh.

Q. Quhat was the sacrament befor the fall?

A. The tree of lif in paradyse q^{lk} was a seale of the covenant of works that if Adam should obey God he should live for ever in Christ.—Rev. ii. 7.

Q. Quhat were the sacramentis in the kirk of the Jewes?

A. Circumcision, q^{lk} in substance and natur answereth to baptisme, and the passover, q^{lk} answereth to the Lordis Supper.

Q. Quhat was circumcision?

A. The cutting away of the foreskin of the flesh of everie manchild the 8 day after they wer borne.

Q. Quhat was the grace sealed in that sacrament?

A. The cutting away of the uncircumcised and stony heart, and the bodie of sinne.—Col. ii. 11.

Q. Quhat was the passover?

* roasted.

A. The eating of a lamb rosted* with fire, and the sprinkling of the blood of it upon the postis of the dooris.

Q. Quhat is the grace sealed in this sacrament?

A. That as the Israelites quhose doores was sprinkled with the blood of the lamb was delivered from destruction that cam upon Egypt, so those quhose soules ar sprinkled with the blood of Christ ar saved from the eternall wraith of God.

Q. Quhat meanes the rosting in fire and the eating of the lamb?

† *i.e.* liveth.

A. That our soullis by faith eateth and leaveth† upon Christ the lamb of God, quho was brunt in the furnace of his Fatheris wraith for our sinnes.

Q. Quhat sort of a lamb was it?

A. A male of the flock without any infirmitie, to be a sacrament of spotles Christ.

Q. Quho eat it?

A. Only the people of the Jewes and in everie familie, because onlie Godis people hath pairt in Christ and applyeth Christ to their soules.

Q. In quhat habit?

A. With their loynes girded up and staves in their handis, because those quho commeth worthilie to the sacrament should mak them for their jorney to heavin.

Q. With quhat other meat?

‡ herbs.

A. With bitter heirbis‡ and unleavened bread, because they that hes their pairt in Christ should prepaire them to bear the crosse and to bee free of hypocrisie.—1 Cor. v.

Q. Quhat tym?

A. In the evining, because Christ died in the end of the world.

Q. Quhat ar the sacramentis of the New Testament?

A. Baptisme and the Lordis Supper.

Q. Quhat seeth your eye in baptisme q^ilk is the signe?

A. Water sprinkled upon ane infant.

Q. Quhat is sealed to us heer?

A. Our new birth and washing from our sinnes; as the infant's face is under the water so ar our sinnes buried with Christ in baptisme, and we ar washed from our sinnes and put on Christ.—Gal. iii. 27.

Q. Quhat is the end of baptisme?

A. That we may be received as burgesses in Christ's citie to be holie and without blame before him.—Tit. ii. 14.

Q. Quhat warrand have zee to baptise infants that understands not the sacrament?

A. God himself warrands it that because they ar within the covenant they should also receive the seal of the covenant.—Gen. xvii. 10; Acts iii. 25.

Q. Ar all washin from their sinnes that ar baptised?

A. No; baptizme is bot a signe (1 Pet. iii. 21), it is Christ's blood onlie, laid hold on by faith, that saveth us from our sinnes (1 Joh. i. 7; 1 Pet. i. 18, 19; Eph. i. 7).

Q. Ar infantis all damned that dieth without the sacrament of baptisme?

A. Thair is no warrand in Godis word to bind Godis hands so as he could not save without outward meanis.

Q. Quhat see yee in the Lordis supper?

A. Bread takin, brokin, and eatin, and wine poured out and druken.*

* *i.e.* drunken.

Q. Quhat is meaned and givin therwith?

A. Our soul by true faith eateth and drinketh Christis flesh and blood, and wee ar nourished and

groweth up in him, and our union among ourselves is sealed up.

Q. To quhat end ordained the Lord that sacrament?

A. Quhen Christ left his spouse he gave hir this sacrament as a love tokin to mak hir in faith remember that hir husband was crucified for hir, q^ll^* the mariage day come that he and shoe meet againe.

until.

Q. Quhen did Christ first ordain this supper?

A. The night when he was betrayed, leaving it as his last command befor his death, that his kirk should doe this in rememberance of him.

Of the masse.

Q. Bot is not Christ offered in ane unbloody sacrifice in this supper to his Father?

A. No; as Christ suffered and died bot once, and cannot die againe, so he is bot once offered upon the crosse.—Heb. ix. 25, 26, 27.

Transubstantiation.

† *i.e.* into.

Q. Is the bread and the wine turned over and changed in† Christis bodie and blood?

A. They ar changed in their use as being, after they ar consecrat by prayer, no longer common food, bot in substance and natur they remaine bread and wine.

Q. Quhy then doth Christ call the bread and the wyne his bodie and blood?

A. Because in all sacraments men speaketh so, and because als truelie as wee eat and drink in faith, als truelie wee receeve Christ crucified and all his blissings, and ar spirituallie nourished in him.

Q. Bot quhy may we not say that Christ's body in substance is there?

A. 1, Because then the cup also in substance should be. the new testament, q^lk^ is a dreame; 2, then should be two Christs, one that giveth, ane other givin; he should not be true man, and soe not our

Saviour if his bodie wer in a thousand sundrie places at once.

Q. Quhat is the meaning then of this q^{lk} Christ said, This is my bodie ?

A. He meaned this bread q^{lk} I have takin, blissed, and brokin (1 Cor. x. 16; Acts xx. 7; 1 Cor. xi.), is a sacrament and pledge that I doe surelie give to zow* beleevers my bodie and blod to be food to nourish your soulis, as quhen a lord delivereth to a captain the keyes of his castell, he sayth, Behold, I give zow my house to keep.

* you.

Christ's presence.

Q. Is Christ then reallie present in this sacrament ?

A. Yea, certainlie the Lord doth reallie and truelie, not in imaginatione, give us his bodie and blood, bot after a spirituall maner.

Q. Quhat is further meaned by the bread ?

A. That as it is one bread maid up of many grains of quheat; so we ar one body among ourselves, and so we ar oblished to love one another.

Q. Quherin standeth the love of the sainctis one to another ?

A. Praying one for another, mourning with those that mourneth, and rejoysing with those that rejoyseth (1 Cor. xii. 26; Rom. xii. 15; Eph. vi. 18, 19; Acts iv. 32; 1 Joh. i. 4), helping and releeving the poore, and edifying one another.

Q. How do we edifie one another ?

A. Wee should teach one another (Col. iii. 16), exhort one another (Heb. iii. 13), rebuik and warne one another (Lev. xix. 17; 1 Thes. v. 14), and meitt togidder and confer upon Godis Word (Mal. iii. 16; Col. iv. 6; Eph. iv. 29; Ps. xxxvii. 30; Prov. xxxi. 26).

† expound.

Q. Then is it lawfull for privat Christians to expon† Godis Word as pastors doe ?

A. It is not lawfull for them to teach publicklie as Godis mouth to the kirk, bot it is their duiety

upon all occasions in privat to expon and apply Godis Word both to themselves and to the conscience of others.

Q. How must they be prepared quho commeth worthilie to the Lordis supper ?

A. They must com with faith and love, and therfor should, under the paine of damnation, try and examine themselves, and so eat and drink.

Q. How ar wee to try ourselvis ?

A. We ar to tak the candle of Godis Word and Spirit into the house of our soulis, and to searche our mynd, will, affectiones, etc., and because Christ is to com in in the sacrament we must putt all his enimies, our sinnes, to the doore.

Q. Quhat is the judgement of unworthy receivers ?

A. They eat their owne damnatione because they decerne* not the Lordis bodie.

* *i.e.* discern.

Q. Quhat is it to decerne the Lordis bodie ?

A. First, it is with faith to think upon Christ crucified, and with sorrow upon our sinnes that slew him; 2, to remember with thanksgiving the love of Jesus; 3, to eat and drink as the Lord hes commandid, and for this end that Christ and wee should be one.

Q. Quho decerneth not Christ's bodie ?

A. Papists, that sayeth the naturall bodie is in the bread, and remooveth the cup, saying his bodie† is in the bread; such as without faith eat as swine as if it wer common bread.

† perhaps for blood.

Q. Quhat is the sinne of those that refuseth to com to the Lordis table ?

A. They refuse to marrie Christ, as the woman that refuseth a ring sent by hir wooer refuseth himself, and he that refuseth the king's seale to confirme ane inheritance refuseth the inheritance also.

Chap. 36.

Cap. 32.—Of ye Second Pairt of True Religion, qlk is Obedience to God.

Q. Seeing we ar not justified by any works, is ther any need wee should doe good works?

* *i.e.* tree.

A. Yea, such need that everie trie* that bringeth not foorth good fruit is hewin downe and cast into the fire.—Mat. iii. 10; Jam. ii. 20; Heb. xii. 14; 1 Cor. vi. 9, 10; Rev. xxii. 15.

Q. Can we merit or deserve Godis favour and salvatione by our good works?—Eph. ii. 7, 8; 2 Tim. i. 9.

A. Not at all (Luk. xvii. 10), for when we have done all wee ar unprofitable servantis.—Rom. xi. 5, 6; Rom. vi. 23.

Q. Quhy is the lif eternall called a reward?—Mat. v.

A. Because God hes promised freelie of his grace to reward our good works, thereby hyring us as a father doeth his bairne at scoole.

Aquinas on par. 2 qu. 14, art. 3; Belarmin. lib. v., De justificatione, cap. vii.

Q. Quhat think zee then of their doctrine that sayth not onlie doth God for his promise reward our good works, bot also because the works ar a pryce of good value and worth to procure eternall glorie?

A. I think such proud Pharisees hes takin counters in their hand to reckon with the Almightie and pay him for fear they die in his common.†

† *i.e.* in his debt.

Q. Quhat things ar requyred to mak our works truelie good befor God?

A. They must be commanded of God (Deut. iv. 2; Mat. xv. 9), done in faith (Acts xv. 9; Heb. xi. 6; Rom. xiv. 23), and for ane respect to Godis glorie (1 Cor. x. 31; Col. iii. 17; Mat. vi. 2, 3, 4).

Q. Ar the good works of the regenerat perfite befor God?

A. No, they ar lik water mixed with clay, and wee in them lik unskilfull archers looks away to ourselvis quhen wee should look to Godis glorie.—Jam. iii. 2; Rom. vii. 19; Jam. iv. 3; Gal. v. 17; Rom. vii. 23.

Q. Then ar our good works all sinnis ?

A. They ar not sinnes but polluted with sin (Jam. iii. 2), and yet our Lord for Christis saik accepteth of them.—1 Pet. ii. 5 ; Eph. i. 11 ; Ps. xxxi. 1 ; 1 Joh. ii. 1 ; Rev. viii. 1, 2, 3.

CHAP. 37.

CAP. 33.—OF THE LAW.

Q. Ar we able to keep the law ?

A. No flesh is able, for if we say we have not sinne we ar lyars.—1 Joh. i. 8, 9 ; Job ix. 2, 3 ; Jam. iii. 2 ; Ps. xix. 13 ; cxxx. 3 ; xxxii. 6 ; Prov. xx. 9 ; Isa. vi. 5.

Against the Papists works of supererogation.

Q. Bot doth not some holie men more then the law requireth quhen they give their bodie to bee brunt for Christ ?

* obliged.

A. No, they ar oblished * quhen God calleth them to love God better than their owne life, and so doth bot quhat the law requireth.

† *i.e.* not.

Q. Quhat is the use of the law if we can no† obteane salvatione by it ?

A. It encloseth us under condemnation as a citie beseiged with a garrisone of souldiers that we may seek to Christ for mercie.—Gal. iii. 23 ; iii. 10, 11 ; Acts ii. 37, 38.

Q. Quhat is the use of the law after we are com to Christ ?

A. After Christ hes maid agreement betwixt us and the law, we delight to walk in it for the love of Christ.—2 Cor. v. 14 ; Ps. cxix. 30, 63, 97, 105, 127.

Q. Quhat rules have we to know the perfectione of the law ?

A. Four.

Q. Quhat is the first ?

A. The law commandeth all good and forbiddeth all evill.

Q. Quhat is the second?

A. It is spirituall, and commandeth the mynd and judgment to know and discerne good and evill (Isa. i. 3; Jer. iv. 22; ix. 3), the memorie to keep good (Deut. vi. 5; Ex. xx. 8), the will and affections to choose and love good, and to hat* and abhorre evill (Deut. xxx. 19; Josh. xxiv. 15; 1 Thes. v. 21), and the quhole memberis of the bodie to be weapons of righteousnes to serve God (Rom. vi.).

* *i.e.* hate.

Q. Quhat is the thrid rule?

A. It chargeth us to obey perfitelie and sinceerlie, having all the pouers of our soul in the right frame, with thir faces toward God.—Mat. xxii. 37; Jam. ii. 10; Philip. iv. 8; Rom. vii. 7.

Q. Quhat is the fourth rule?

A. It comandeth the meanes of obedience and forbiddeth all occasiones of sinn (Mat. v. 27, 28; Job xxxi. 1; Deut. vi. 3; Ps. xxvi. 4, 5), and that wee in our place should cause all others to keep the law of God (Eph. iv. 29; 1 Pet. iii. 9 . . . 11).

CHAP. 38.

CAP. 34.—OF THE COMMANDEMENTIS.

† sum.

Q. Quhat is the sowme† of the ten commandementis?

A. In the first table, conteaning four commandis, wee ar charged to love God above all thingis; in the nixt table, conteaning six commandementis, wee ar charged to love our neighbour as ourself.

Q. Quhat is the sowme of the first command, Thou shall have no other Godis, etc.

A. Wee ar charged to worship and fear the onlie one true God, with all the powers of our soul, and to love and esteeme of him above all thingis evin as being ever befor Godis eyis.

Q. Quhat ar the speciall vertues commandid in the first command?

A. Wee ar chairged first to know; 2, beleeve;

3, keep God and his word in our memorie and heart; 4, trusting; 5, hopeing in him; and 6, loving him; 7, to be zealous for his glorie; 8, rejoycing in him; and 9, obeying him, we must be, 10, patient, and 11, humble toward him; and 12, fear him in our heart; and 13, honour him outwardlie.

Q. Quhat vices ar speciallie forbidden ?

A. Wee ar forbiddin to be atheists that worshippeth no God at all, and to worship anything in the place of God as idolators, or to worship God superstitiouslie after our fancie, and to have recourse to Sathan or witches in our trouble, or to trust in any thing, friendis, riches, pleasure, either besid God or above God, and all sort of sinning against the true God is heir damned.*

* *i.e.* condemned.

Q. Quhat further faultis ?

A. Wee ar forbidden to pray to sainctis or angellis, the ignorance of God, unbeleef, hypocrisie, dispair, dowbting of Godis pouer for goodnes, all ar God-condemned.

Q. Quhat ar we commanded in the 2 *command ?*

A. We ar chairged to worship God in spirit and in treuth (Joh. iv. 23, 24), after that maner onlie that he hath commandid in his Word.

Q. Quhat ar we heir forbidden ?

A. We ar forbidden to worshippe ane image as God or the true God in ane image, because his infinit majestie is lik nothing maid with handis or any creatur.

Q. Quhat is the speciall vyce heer forbidin ?

A. All will worshippe, and therfor in the right maner of Godis worship wee ar to denie our own witt and give ourselvis over to be ledd with Godis Spirit speaking in his Word.

Q. Quhat other vices ar forbiddin?

A. Wee ar forbiddin ether to mak or to worship ane image representing God, or to give ether inward or outward worship, ether with heart or knee or bodie to any creature or image.

Q. Bot quhen we bow our knee befor ane image of tree or stone or gold our mind worshipis God, not the image?

A. All the idolators in the world thinketh that ther is some Godhead in their images, yea, evin in the sunne or moone.

Q. Bot may not God be represented by ane image?

A. He doth forbid it expresslie (in Deut. iv. 12), and the Godhead is not* lik unto nothing* maid with handis, nether is it laufull to think so of him.—Acts xvii. 29; Isai. xl. 18.

* *Sic.*

Q. Quhat ar the speciall pairtis of Godis worship?

A. We ar in faith and obedience to heer his word and receive the sacramentis, pray to God onlie, and to worship God in such outward ceremonies as ar sett down in his Word.

Q. Quhat faultis ar contrair to this?

A. Heir ar condemned, 1, hypocrisie; 2, contempt and profanation of Godis worship; 3, ey-worship; 4, prayer to sainctis or angellis; 5, all ceremonies that counterfeittis such as ar not [of] the treu† kirk (Lev. xviii. 3); 6, all changing of Godis ordinances (1 Kings xii.); 7, all meanes and provocations of idolatrie.

† *i.e.* true.

Q. Quhat ar the reasons to move us to keep this command?

A. Two; a threatning and a promise.

Q. Quhat is the threatning?

A. Godis wraith burneth against the offenders, both fathers and sonnes, that hatteth him, as a husband is inraged against a quhoorish‡ wif.

‡ whorish.

Q. Quhat is the promise?

A. God wil show mercie to those quho worship him aright, and to their bairnes to a thousand generations.

Q. Quhat ar we commandid in the 3 *command?*

A. To think, speak, and professe befor the world of God, his natur, wordis, and workis, with all fear and reverence.

* obliged.

Q. Then wee ar oblished in all thingis to glorifie God?*

A. Yea, certainlie, the end of all we doe should not be our owne pleasur, profit, or credit, but God's glorie.—1 Cor. x. 31.

Q. How glorifie we God in his natur?

A. Quhen we beleeve in him and confessis his goodnes and holines before men (Rom. x. 10; 1 Pet. iii. 5), and setteth foorth the excellencie of his glorious natur in our conference with all reverence.

Q. How glorifie we God in his word?

A. 1, Quhen wee obey it in a holie lif; 2, quhen it is sweet to us (Ps. xix.); 3, quhen wee teech it to others and maketh it the mater of our speach at hame and abroad.—Deut. vi. 6, 7.

Q. Quho faileth heir?

A. All godles livers, idle and filthie speakers.

Q. How glorifie we God in his workis?

A. Quhen wee think and speak to Godis glorie (Ps. cxxxix. 14; Gen. i. 31), for his works of creation and ruleing the world, especiallie in rewairding good men and evill.

Q. Quho faileth heir?

A. All such as scorne Godis works and abuse the creatures, to charming and reading of fortunes, such as play at cardis and dice, and by lots in Godis worship tempeth† his providence.

† tempteth.

Q. Quhat ar the speciall vertues of the tongue heir commandid?

A. To swear by the Lord in a weighted matter quhen Godis glorie requireth it, and to vow and pay our vowes to him.

Q. Quhat oathes ar unlawfull?

A. First, fals oathes; 2, rash and sudden oathes upon light and naughtie reasons; 3, idolatrous oathes for fals godes, by sainctis blood, or our soul.

Q. Quhy may we not sweare by creatures?

A. Because swearing is ane incalling upon God as the all-knowing lord and the judge quho rewardeth treuth and falsit,* and this glorie may be givin to no other.—Isa. iii. 7; Zeph. i. 5.

* *i.e.* falsehood.

Q. Quhat is a laufull vow?

A. Quhen the thing we vow is laufull (Ps. cxxxii. 3, 4; 1 Sam. xi. 11; Gen. xxviii. 20, 21), and in our pouer to doe (Mat. xix. 11), quhen we vow to God onlie, and not to the creature, and performis our vowes, and especiallie quhen we vow ourselfis to Christ in baptisme.

Q. Quhat ar the speciall unlaufull vowes in Poperie?

A. Quhen men voweth povertie, q^{lk} is of itself a judgment of God; 2, quhen they obey men or prelatis in quhatever they command them (1 Cor. vii. 23); 3, quhen they vow chastitie quho wanteth the gift of continence.

Q. Quhat is the thretning of this command?

A. God will summond him before him that breaketh his command, and condemne him as a guiltie man.

Q. Quhat is commanded in the 4 *command?*

A. Magistrates, maisters of families, and all ranks of men ar ordained to set apairt a portion of everie day, especiallie the quhole Lordis day from ther ordinary calling, to worship God in his house

publicklie, and give thoughts, wordis, deeds, to his service.—Isa. lvi.; lviii.; Neh. xiii. 15; Jer. xvii. 22; Ex. xxii. 12.

* done.

Q. Quhat workis ar laufullie don this day?*

A. 1, Workis of Godis worship; 2, workis of charitie, as to helpe the poore, and 3, the workis of necessitie, as to lead ane oax to the water.

Q. Quho abuse the rest of Godis day?

A. Those that ar idle this day, q^lk^ is horses' Sabbeth;† 2. those that sportis and playis, q^lk^ is the bairnes' Sabbeth; 3. those quho banquittes and feastis, q^lk^ is the belligodis Sabbath; 4. those that sinnes, q^lk^ is the devils' Sabbath; 5. those quho waitis upon worldlie callings this day, q^lk^ is the wretches' Sabbath.

† *Sic.*

Q. Bot is not the Sabbath a ceremonie that ceased with Christ?

A. No; Christ after his coming willeth it to be keeped‡ (Mat. xxiv. 20), and it was commandit to Adam in paradise before any ceremonie was.

‡ kept.

Q. How ar we warrandid to keepe the first day of the week?

A. Our Saviour and his apostles keped it, and wee follow them.—Joh. xx. 19; Acts xx. 7; xxvi. 22; 1 Cor. xvi. 1; Rev. i. 10.

Q. Is it laufull to keep holie any other dayes?

A. No; for that is a will worship (Col. ii. 16), and a receiving of Christ in vaine (Gal. iv. 10).

Q. Quhat ar the reasones of this command?

A. Because God hes given us six dayes, and hes takin bot one to himself, and because he rested upon this day.

Q. Quhat is it to sanctifie the Sabbath?

A. It is to sett all apairt from the dawning of the day untill midnight (Joh. xx. 1; Acts xx. 7) for Godis service.

Q. Quhy is the second table lik unto the first?

A. Because quhair men hes true love to God they cannot bot doe a duetie to their neighbour, and the one cannot be without the other.

Q. Quhat order must be keeped here?

A. We must love and obey God before men, and among men I am mor oblished to the kirk then * to one man, or to the faithfull then * to the unfaithfull.

* than.

Q. Quho is our neighbour?

A. All men, evin strangeris and enimies.

Q. Quhat is commandid in the 5 command?

A. That we carie† ourselves justlie to our equalls, and that we love, reverence, and obey our masteris in the lord, and that they doe a duetie unto us.

† carry.

Q. Quhat is the duetie of the king and magistrat?

A. They must maintaine religione (Deut. xvii. 19; Ex. xviii. 21; Isa. xlix. 23; Ezech. vii. 27), peace (1 Tim. ii. 2), and justice (Num. xxxv. 31, 33; 1 King. xx. 42; Job xxix. 12, 13).

Q. Quhat is the duetie of the subjectis?

A. To pray for them (1 Tim. ii. 1), love and obey them in the Lord both by doing and patient suffering of punishment (Eph. vi. 5, 6, 7; 1 Pet. ii. 13, 14), and pay them their due (Mat. xv. 4, 5; Rom. xiii.), and not to be seditious (Prov. xxiv. 21) and proud.

Q. Quhat is the ministeris duetie?

A. To feed the flock of God (1 Pet. v. 2), and give attendance unto reading (1 Tim. iv. 13), being apt to teach (Tit. i. 9), and godlie (1 Tim. iv. 7).

Q. Quhat is the duetie of the flock?

A. To obey, love, and reverence the pastor (Heb. xiii. 17; 1 Thes. v. 13), pray for him (Eph. vi. 19), and mak him partaker of all their goods (Gal. vi. 6).

Q. Quhat is the husbandis deutie?

A. To love his wiff as Christ doeth his kirk.—Eph. v. 28.

Q. Quhat is the wiffis duetie?

A. To be subject to him as to the Lord.—Eph. v. 22.

Q. Quhat is the fatheris duetie?

A. To nurture and bring up the childrene in Godis fear (Job i. 5), to be ane example of pietie to them (Josh. xxiv. 15; Heb. iii. 9), and leive them a just conquesse* (Jer. xvii. 11).

* See p. 185.

Q. Quhat is the duetie of children and young ones?

A. To obey and follow good parents, to help them in distresse, and to be humbled and repent, seeing the evill lif of their evill parentis.—[Ezech.] xviii. 14, 15.

Q. Quhat is the duetie of the masteris?

A. To esteeme the servantis brethren (Eph. vi. 9), to teach them Godis way (Gen. xviii.), and pay them their hyr† (Jam. v. 2; Col. iv. 1).

† *i.e.* hire.

Q. Quhat is the servandis duetie?

A. To doe service in singlenes of heart as unto God.—Col. iii. 22; Tit. ii. 4; Gen. xxxi. 4.

Q. Quhat is the duetie of the learned and the scoole-master?

A. Not to be proud of his learning, and to teach his scollers Godis feare, airtis, and good maners.

‡ *i.e.* young.

Q. Quhat is the duetie of the zong‡ ones?

A. To remember the creator in their zouth (Ecc. xii. 1), flee the lusts of zouth (Tit. ii. 6; 2 Tim. ii. 22), and honour the aged (Lev. xix. 32; Job xxxii. 6, 7; Mark x. 17; Gen. xxviii. 8; 1 Kings ii. 19; 1 Pet. v. 5).

Q. Quhat is the dutie of the aged?

A. To walk in the way of righteousnes (Prov. xvi. 31), being sound in faith, love, and patience (Tit. ii. 2).

Q. Quhat is the rich man's duetie?

* *i.e.* alms.

A. To be rich in amous,* deedis, and all good workis (1 Tim. vi. 18), not to be high minded, nor trust in uncertaine riches (1 Tim. vi. 17), and if he be maid low to rejoyce that God hes maid him see the vanitie of his riches (Jam. i. 10).

Q. Quhat is the poor man's duetie?

A. To learne to want (Philip. iv. 12), and seek the kingdome of God cheeflie (Mat. vi. 33).

Q. Quhat is the duetie of equallis?

A. To provoke one another to love (Heb. x. 24; Gen. xlv. 24), and esteeme other better than themselves (Philip. ii. 3).

Q. Quhat promise is maid to those that keeps the 5 *command?*

A. God promiseth to them a long and a peaceable lif.

Q. Bot the wicked live long and become old (Job xxi. 7), *the godlie die young?*

A. As a great house full of copper or yron is not so much worth as a litle portione of gold, soe the few dayes of the godlie is better then the manie yearis of the wicked.

Q. Quhat ar wee chairged to in the 6 *command?*

A. Wee ar chairged to be mercifull to the lif of all, both ourselvis and otheris, evin our enimies and beastis (Prov. xii. 10; Deut. xxii. 6), and all inward hatred and outward violence to our neighbour's lif forbidden.

Q. Quhat inward murther is forbidden?

A. 1. Rash anger (Mat. v. 22); 2. hatred (1 Joh. iii. 15); 3. want of compassion (Jam. iii. 14; Amos

vi. 5, 6), frowardnes (Rom. i. 29), desire of revenge and envie (Prov. xiv. 30), rankor or wraith of a zeir* old.

* Year, perhaps a slip for day.—Eph. iv. 26.

Q. Quhat outward murther is forbiden?

A. Wounding, killing, oppressing the poor widow and the fatherles.—Mic. iii. 1; Lev. xxiv. 19, 20; Ex. xxii. 22; Gen. ix. 6.

Q. Is all taking away of the lif murther?

A. No; for magistratis and men in the lawfull defence of their bodie, without desire of revenge (Gen. ix. 6; Lev. xxiv. 14; Deut. xiii. 5), and sohldiers† in laufull warres (1 Sam. xxv. 28; Heb. xi. 33, 34; Deut. xx. 13), for the defence of religion and their countrie, may kill, and yet ar not murtherers.

† soldiers.

Q. Quhat other evills ar forbidden?

A. All occasion of murther, all quarrelling, mocking, breaking, and cursed speaking (Judg. viii. 1; Acts xxii. 22; Eph. iv. 31; Prov. xii. 18; Lev. xix. 14; 2 Sam. vi. 20; Job xxix. 15), frowning, and lowring (Gen. iv. 5; 1 Sam. xviii. 9), snuffing, all surfitting to hurt our health, and when publick streets, bridges, and staires ar not repaired, etc.

Q. How ar publick men guiltie of murther?—Deut. xxii.; Numb. xxxv. 31, 32.

A. Quhen they draw not Godis sword against inocent blood,‡ quhen they exceed the line of mercie in punishing, or punisheth out of revenge.

‡ *i.e.* those who shed innocent blood.

Q. Quhat vertues ar especiallie heir commandid?

A. To have ane cair of our owne and our neighbouris life, and to seek peace.

Q. Quhat inward vertues furthereth to this duetie?

A. 1. Meekness and slownes to anger; 2. courtesie and humanitie (1 Pet. iii. 8; Gen. xxiii. 4, 6); 3. readines to forgive, evin our enimies (Prov. xix. 11; 1 Pet. iv. 5; James v. 10), and to suffer wrongis.

Q. Quhat things doth outwardly procure peace?

* *i.e.* dealing.

A. Friendlie deilling,* myld and soft answers (Prov. xxv. 1), a passing from our right to seek peace (Gen. xiii. 8, 9; Matt. xvii. 26), and fleeing of the beginning of wraith (Prov. xvii. [14]; Eccl. vii. 8; x. 11).

Q. Is it not laufull to go to law?

A. Yea, it is laufull to seek peace and hold off wrongis, provyding it be done without revenge or break of charitie.

Q. Reacheth this command onlie to our neighbour's bodie?

† care for.

A. Wee also ar chairged to tender† his soul by teaching, counsall, rebuik, and exemple of holie lif.

‡ here.

Q. Quho faileth hear‡?

A. All idle and ignorant ministeris, quho ar soul murthereris, and privat men, quho faileth in gaining soulis to God.—Matth. v. 16; 1 Pet. ii. 12; Matth. xviii. 17; 1 Cor. x. 32.

Q. Quho other faileth heir?

A. Kingis and magistratis that ether maintaineth false religion or suffereth the true religion to die among their handis.

Q. Quhat commandeth the seventh command?

A. That wee be temperat in the use of all bodilie pleasures, and keep the bodie chast from fornication, incest, adultery, buggerie, Sodomie, and the heart from inward boylling lusts.

Q. Doth the command forbid no more?

A. It forbiddeth gluttonie and drunkennes, filthie talk, vaine apparell, lustfull eyis and eares, uncleane twiching and kissing, and quhoorish dauncing, and the companie of stewis and harlotis, and all occasion of filthiness.

Q. Quhat is the remidie of lust?

A. Mariage, q[lk] is the laufull knitting togidder of one man and one womane, according as God hath commandid in his law.

Q. Quhat ar wee commandid in the 8 *command?*

A. That we give to everie man his owne, be content with that God hes given us, and labour for our living in a laufull calling.

Q. How manie wayis ar goodis gottin laufullie?

A. By birth and laufull purchase in our calling.—Lev. xxv. 45; Num. xxvii. 8; Gen. xxiii. 14, 15.

Q. Quhat ar the speciall faultis in unjust conquesse?

A. Thift (Eph. iv. 28), robborie and oppression (Isai. iii. 14, 15); 3, extorsion (Luk. iii. 14; 1 Sam. ii. 12), usurie (Ps. xv. 5; Exod. xxii. 25; Ezech. xviii.), and deceit in buying and selling with fals weightis, beguiling wares, and all unjust withdrawing of quhat is not ours (Hab. ii. 9; Isai. v. 8).

*Q. Quhat ar the speciall virtues quherin we use our goodis wright?**

* For right or aright.

A. In frugalitie or thriftines and liberalitie.

Q. Quherin standeth thriftines?

A. In keeping carefullie quhat God hes given us, not wasting it ether in gluttony, drunkennes, feeding the idle; or unneedfull cautionarie, or idleness, or negligence, or playing, or quhooring.—2 Cor. viii. 14; Joh. vi. 12; Prov. xxi. 17; Prov. xi. 15.

Q. Quherin standeth liberalitie?

A. In ane honest feeding and cloathing of our selvis, and helping the necessities of the poore (Rom. xii. 13; Lev. xxv. 35; Psal. xxxvii. 19), and lodgeing the stranger (1 Pet. iv. 9; Prov. xi. 24; Rom. xii. 13).

Q. Quhat is the speciall vyce that this vertue fightis against ?

A. Against that monster of manie headis, covetousnes and avarice, the root of all evill.

Q. Quhat is the purpose of the 9 *command ?*

* rule.

A. To bridle and rull* the tongue in speaking the trueth for the maintenance of the dignitie, lif,

† goods.

chastitie, goudes,† but especiallie the good name of our neighbour and our owne.

Q. Quherfor hath God set downe of ten commandements two, to wit the 3 *and ye* 9, *onlie for the tongue ?*

A. Because the tongue is a world of evill, and setteth the world on fire, and is set on fire be hell, worse to be guided then ane wild horse and great shippes (Jam. iii. 3, 4), and the devillis sword, q^{r}with he striketh Godis glorie in all the ten commandementis.

Q. How is Godis glorie woundid in all the commandementis by the tongue ?

A. Because with the tongue men blisseth idols and blasphemeth God, and speaketh vaine wordis on the Sabbath. It curses our superiores, bringeth o^{r}

‡ See p. 231.

blood and lust, it uttereth our covetousnes, falsit,‡ and lies of our neighbour, and is the messenger of a lustfull and unclean heart.—Matt. xv. 19.

Q. Quhat speciall vertue is heir commended ?

A. Ane love of the trueth and ane uttering of the trueth freelie (Dan. iii. 16 ; Acts iv. 8 ; Acts x. 13), and with wisdome (Matth. x. 16), and simplie, without double speaking and lying (Zach. viii. 16), and be[ing] carefull of our neighbour's name.

§ Perhaps men.

Q. How doe wee§ *erre in speaking the trueth ?*

A. Quhen they§ ar silent quhen Godis glorie requireth that they speak, and the trueth is spoken to hurt men (Psal. lii. 3), in proud boasting, flatterie (Job xvii. 5).

Q. Quhat is the true ground of mainteaning our neighbouris name ?

A. To putt on love that is not suspitious of ill (1 Cor. xiii. 5), but exponeth all things to a good meaning (Gen. xxxvii. 31, 32; Jer. xl. 14, 15, 16), and commendeth our neighbouris vertues (2 Cor. ix. 2).

Q. Is it not laufull to suspect evill of our neighbour and condemne him ?

A. Yea, it is; providing we have good grounds to doe so and break not charitie.

Q. How is both the treuth and our neighbouris name hurt in wordis ?

* *i.e.* tales.

A. 1. By sclandering and forging taillis* (Lev. xix. 16; Prov. xxvi. 20; Rom. i. 29, 30; 1 Kings xxi. 12; Mat. xxvi. 60, 61); 2. by willing heiring of evill reportis (Ex. xxiii. 1; 1 Sam. xxiv. 10; Prov. xxv. 23), by lying, by bullying talk (1 Tim. v. 13), flatterie (Prov. xxvii. 14; Rom. xvi. 18), boasting (Prov. xxvii. 12), dissembling (Ps. lxii. 3, 4) discovering secrets, and vaine talking.

Q. How manie sortis of lies ar their ?

† lawyers.

‡ market.

A. Some public in fals judgis, fals witnessis, and lying ministers and lawers,† and all oppin beguiling in court and mercatt,‡ and privat lies ether in sport or earnest.

Equivocation.

Q. Is it laufull to speak and utter treuth in wordis of twoe meanings ?

A. Sathan ever from the beginning, and the Jesuits, his scollers, in doeing, in speaking soe ar lyars, for ther purpose is to beguile and to hide the necessarie treuth.

Q. Quhat is forbidden in the 10 *command ?*

A. All inclinatione of our heart to hurt our neighbour in bodie, goods, or name, ether arising from our heart naturallie, or then accompanying with the consent of our will.

Q. In quhat command then is the inclination of our heart to sinne against the first table of the law forbidden?

A. In everie command of the first table, but especiallie in the first command.

Q. How manie sortis of lusts ar heir condemned?

A. The lust of natur to hurt our neighbour, and all lustis follow[ing] thereupon.

Q. Quhat sinnes within us ar heir condemned?

A. 1. The want of ane holie inclinatione in our natur to doe good to our neighbour; 2. wandering and evill thoughts tempting to evill (Prov. xx. 9; Zech. viii. 17; Isai. xv.* 9; lv. 7; Acts viii. 22; Prov. xv. 26; Gen. vi. 5); 3. wandering and evill thoughts welcomed and received by our delighting in them as sudden wishes and evill dreames, and a fighting against the Spirit, teaching us to doe good to our neighbours.

* Perhaps xlv. or lv. 9

Q. Bot how can dreames be sinnfull, since in sleep, reason and will ar bound up that we cannot command them?

A. Sinnfull dreames ar counted our sinnes, because our vaine mynds in the day tyme runnes upon evill thoughts, and wee ar not carfull by prayer and heavenlie meditating to season our heartis with geare† q[lk] will bring holie dreames in their place.

† *i.e.* material.

Q. Bot when Sathan castis in evill thoughtis in our hearts, ar they our sinnes?

A. Noe, except we welcome them with delight and consent, for it is not a sinne to be tempted of Sathan, because Christ was tempted.

Q. How shall we know Sathan's temptations from the temptations of our owne heart?

A. Such temptations as nature at the first abhorrs, as to kill ourselvis or the lik, ar from Sathan; temptations from ourselvis ar sibb to‡ nature, and almost never wanteth delight.

‡ *i.e.* akin to.

Q. Quhat is the highest and ripest degree of lust?

A. Quhen it bursts out in envie, evill desires, and bringeth foorth evill workis.

Q. Quhat ar the speciall sinnes that ariseth from those lusts?

* pride.

A. Lust, covetousnes, and prid,* or ambition, because men's heartis worshippes those three godis of the world, pleasure, profite, and honour.

Q. Quhat is the speciall remedie against the lust of nature?

A. Daylie sorrow and slaying of the bodie of sinne and denying ourselvis.

Q. Quhat is the speciall remedie against all desires coming from the lust of nature?

A. We must both crucifie our lusts by repentance, and fill our heartis with Godis love, in quhom we may find q^{t}ever we seek in pleasure, profite, and honour.

ANOTHER, BY Mr. THOMAS WYLLIE.

FIRST LORD'S DAY.

Concerning God.

Q. Quhat will become of them that know not God?

A. The Lord Jesus will come in flameing fire to take vengeance on them q° knowes not God.

Q. Quhat sort of knowledge is required of us?

A. A saveing knowledge, backed with obedience.

Q. Quher is that saving knowledge to be had?

A. In the holie Scriptures: the holie Scriptures ar able to mak us wise to salvation.

Q. Quhat doeth the holie Scriptures teach us concerning God?

A. That he is and quhat he is in himself, and quhat he is in respect of us.

Q. How does the Scriptures teach us that there is a God?

A. By divyne testimonies out of his owne mouth.

Q. Give me some of those testimonies?

A. See now that I, even I, ame he, and that ther is no other God beside me.—Isa.

Q. Quhat is God in himself?

A. Ane uncreated Spirit, haveing life and being in himself, infinite in all his properties, and one in nature.

Q. How many persones ar ther in that one Godhead?

A. Three, the Father, the Sonne, and the Spirit.

Q. How differis these three persones amongst themselvis?

A. The Father begettis, the Sonne is begotten, and the Spirit flowes from the Father and the Sonne.

Q. From quhat Scripture prove ye that these three distinct persones are one in essence?

A. From 1 Joh. v. 6, 7. Ther ar three that bears record in heavin, the Father, the Word, and the Spirit, and these three are one.

SECOND LORD'S DAY.

Concerning God's Decrees.

Q. Quhat is God toward his creatures?

A. He is King and Soveraigne Lord over all these creatures.

Q. Quherin does his kinglie powr stand?

A. In his decree.

Q. Quhat hes he done in his decree?

A. He ordained all things before tyme that he brings to passe in tyme.

Q. Quhat ar the properties of his decrees?

A. They are eternall, unchangeable, certaine, and righteous.

Q. Quhat hes God decreed concerning man?

A. He hes decreed to mak his glorie knowne in man's eternal estate and being.

Q. How manie parts hes this decree?

A. Two parts, election and reprobation.

Q. Quhat is election?

A. It is God's ordaining of some men through grace to glorie, and that to the praise of the glorie of his grace.

Q. Quhat is reprobation?

A. It is God's passing by the most part of men, leaving them in their sinnes to damnation.

Q. Quhat moved the Lord to mak this difference among men?

A. Nether good nor evill in man, bot his owne good will and pleasure.

Q. May not a reprobat man object against the equitie of such a decree?

A. Nay, bot quho art thou, O man, that repliest against thy maker?

THRID LORD'S DAY.

Chap. 3.—Of the Creation.

Q. How bringeth God his decrees to passe?

A. By the works of creation, providence, and redemption.

Q. Is God, then, the Creator of all things?

A. God by his Sonne and the Holie Spirit.

Q. Quhat is creation?

A. It is God's making all things of nothing with his word, to his glorie.

Q. How know ye that God made all things of nothing?

A. I know it nether by sense nor reason, bot by faith, because the Scripture saith it.

Q. How many dayes was the Lord in the work of creation?

A. Though all might have been ended at one instant, yet it cost the Lord six dayes for our capacitie.

Q. Quhat wer the excellentest creatures that God made?

A. Angells and men.

Q. Quhat ar angells?

A. Understanding spirits created of God, holie and happie.

Q. How many sorts ar ther of them?

A. Two, good and elect that stood; evill and reprobat that fell.

Q. Quhen was man made?

A. In the last of the six dayes.

Q. Quherof was man made?

A. His bodie was made of the dust, and his soull was inspired, ane heavenlie substance.

Q. To quhose image was man made?

A. To God's image.

Q. Quherin did God's image shine?

A. In two things.

Q. Quhat be those two things?

A. First, the righteousnes and holines both of his bodie and soull; 2ndlie, the government that God gave him over all the creatures.

Q. How call ye that state that man was in then?

A. The state of innocencie.

FFOURTH LORD'S DAY.

Chap. 4.—Of Providence.

Q. Quhat is the second work q^rby he puts his decrees to execution?

A. The work of providence.

Q. Quhat is providence?

A. It is God's wise, preserving, governing, and directing of all things created to their owne endis for his glorie.

Q. How many parts ar ther in providence?

A. Two, preservation and government.

Q. Quhat is preservation?

A. It is God's bearing up of all things created in his armes, least they should turne to nothing.

Q. Quhat is government?

A. It is God's moveing of all things to work, and directing of their work to his owne glorie.

Q. Towards quhat creatures is God's providence most to be seen?

A. Towards angells and men.

Q. Quhat see yee of God's providence towards the angells?

A. I see him strenthening some to stand, and suffering other some of them to fall.

Q. In quhat things do we see God's providence most especiallie towards man?

A. In his falling and raising of him up againe.

Q. Quhat differences ar ther betwixt the fall of the angells and the fall of man?

A. Two.

Q. Quhat is the first difference?

A. Quhen the evill angells [fell] the elect angells fell not with them, bot all mankind fell in Adam.

Q. Quhat is the second difference?

A. The fallin angells ar not raised againe, bot some of fallin mankind ar raised againe in Christ.

FFYFT LORD'S DAY.

Chap. 5.—Of Adam's Fall and Sinne in generall.

Q. Quhat is it ye call the fall of Adam?

A. It is Adam's willing breaking of the command God gave him.

Q. Quhat was the command he brak?

A. Thou shalt not eat of the tree of the knowledge of good and evill.

Q. Bot how could Adam break, seeing he was made able to keep the command?

A. Although the Lord gave him abilitie of keeping, yet he gave him not an impossibilitie of breaking.

Q. It seemes then that God hes some wyte[1] of Adam's fall because he gave him not that impossibilitie?

A. It follows not, for he could not give him ane inward impossibilitie flowing from the unchangeablenes of nature, for that had beene to make him a God and not a creature; 2^lie, for an externall impossibilitie of falling flowing from the underpropeing of confirming grace he was not bound to give him that.

Q. Quho tempted Adam to sinne?

A. Sathan tempted Evah, and shoe tempted him.

[1] Blame.

Q. Can Sathan force us to sinne?

A. He temptes, he forces not, he knocks at the doore, and we oppin and lett him in.

Q. Quhat have we to do with Adam's sinne?

A. We entered airs[1] to him, and sinne is all the legacie and bairnes' part of gear[2] we gote.

Q. Quhat are the fruits of Adam's sinne?

A. All following sinnes, and all punishments.

Q. Quhat is sinne?

A. A transgressing of God's law.

Q. How many evills ar ther in everie sinne?

A. Four; first, the offence done to God; 2lie, the filth and blott of sinne that lyes on the soull; 3lie, the guilt of sinne that lyes on the conscience; 4lie, the punishment of sinne that cometh both on soull and bodie.

SIXT LORD'S DAY.

Chap. 6.—Of the several Divisions of Sinne.

Q. How divide ye sinne following Adam's fall?

A. In[to] originall and actuall sinnes.

Q. Quhat is originall sinne?

A. It is the through-corruption of nature that we draw from the womb, called the bodie of death.

Q. How many parts ar ther in originall sinne?

A. Two; first the want of originall righteousnes; 2lie, evill concupiscence.

Q. Quhat flowes from the want of originall righteousnes?

A. A waywardnes or aversenes from God.

Q. Quhat flowes from evill concupiscence?

A. A browden-nesse[3] upon sinne.

Q. Quhat is actuall sinne?

A. It is the breach of God's law, ether in thought, word, or deed.

Q. Give me a division of actuall sinne?

A. Some ar sinnes of omission, and some of commission.

Q. Quhat is a sinne of omission?

A. It is the not doeing of that qch should be done.

Q. Quhat is a sinne of commission?

A. It is a doeing of that qch should not be done.

Q. Give me ane other division?

A. Some sinnes are pardonable, some are not pardonable.

Q. Quhat sinnes are pardonable?

A. The sinnes of the elect that ar ba[c]ked through the spirit of contrition wt repentance.

Q. Quhat sinnes are unpardonable?

A. The sinnes of the wicked that are alwayes ba[c]ked with finall impenitencie.

Q. Quhat is the most remarkable of these?

A. The sinne against the Holie Ghost.

Q. Quhat is the sinne against the Holie Ghost?

A. It is a malicious and wilfull fighting against the knowne treuth revealed by God's Spirit, and in despite of the Spirit of grace.

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[1] Heirs. [2] Goods. [3] Eager desire.

Q. Quhat is the punishment of sinne?

A. The first and second death, and all the tastings of death's cup.

Q. Give a place of Scripture quher all the forsaids ar sett downe in few words?

A. Quhen lust is conceived it bringeth foorth sinne, and quhen sinne is finished it bringeth foorth death.—James i. 15.

SEVINTH LORD'S DAY.

Chapt. 7.—Of the Knowledge of Sinne by the Law.

Q. How come we to the knowledge of our miserable condition through sinne and punishment?

A. By hearing of the law preached.

Q. Quhat think ye of them that never hear the law preached?

A. They are not sensible of sinne, and they will die without the law.

Q. Are all sensible of sinne that hear the law preached?

A. No, bot onlie those quhose conscience the Lord wakins, ether in justice to damnation, or in mercie to salvation.

Q. How does the law wakin the conscience?

A. By revealling sinne to it, and convinceing it of sinne.

Q. Quhen is the conscience wakened in justice to damnation?

A. Quhen the sight of sinne drives away from God, as it did Judas.

Q. Quhen is the conscience wakened in mercie to salvation?

A. Quhen the sight of sinne makes way for a Saviour, and drives us out of ourselves into Christ, as it did Peter.

Q. Can the law doe this of itself?

A. No, bot the Lord soe disposes upon the working of the law, that in it, by contraries as it were, he drawes lif out of death.

Q. Quher is the doctrine of the law to be had?

A. In the ten commandements.

Q. How divide ye them?

A. Into two tables; in the first ther ar foure commandements, and in the second six.

Q. Quhat is the summe of the first table?

A. Thow shalt love the Lord thy God with all thyne heart, and with all thy soule, and with thy quholl strenth.

EIGHT LORD'S DAY.

Chap. 8.—Of the Ten Commandements.

Q. Say the first command?

A. Thou shalt have none other gods before my face.

Q. Quhat are we charged to doe in this command?

A. We ar charged to tak the onlie true God to be our God, and to worship that true God.

Q. Quhat is forbidden in that command?

A. Atheisme and not worshipping of God.

Q. Say the 2nd command?

A. Thow shalt not mak to thyself, *etc.*

Q. Quhat are we charged to doe in this command?

A. We are charged to worship God in spirit and treuth according to the rule of his owne Word.

Q. How many parts ar ther in God's worship?

A. 1, The faithfull and reverent hearing of the word and receiving of the sacraments; 2lie, fervent prayer.

Q. Quhat is forbidden in this command?

A. All will-worship, and in particular the worshipping of ane idoll as God, or the worshipping of God in or by ane idoll.

Q. Quhat is the danger of breaking this command?

A. God's wraith burneth against the breaker unto the thrid and fourth generation.

Q. Quhat is the gaine of keeping this command?

A. The mercie and love of God followeth the keeper unto the thousand generation.

NYNTH LORD'S DAY.

Chap. 9.—Of the 3 and 4 Commandements.

Q. Say the thrid command?

A. Thow shalt not tak the name of, *etc.*

Q. Quhat are we charged to doe in this command?

A. We are charged to think and speak of God, his names, his word, and his works in all reverence and fear, to swear by himself quhen his honour requires, and to mak all our vowes to him.

Q. Quhat are we forbidden in this command?

A. We are forbidden to think or speak irreverentlie and inconsideratlie of God, his names, his word, or his works, to swear falslie or mak unlawfull vowes.

Q. Quhat is the danger of breaking this command?

A. The Lord will summond the breaker[s] before the tribunal of justice, and find them guiltie.

Q. Say the fourth command?

A. Remember the Sabbath day to keep it, *etc.*

Q. Quhat are we charged to do here?

A. We ar charged everie man for himself and everie master for himself, and all that are under him, to sett this day apairt and sanctifie it to the Lord.

Q. In how many things does the sanctifieing of this day stand?

A. In two; 1ie, in resting from all worldlie busines; 2lie, in spending the day quhollie in religious exercises.

Q. May not little businesses be done on the Lord's day?

A. The man that gathered the handfull of sticks to warm himself with on the Sabbath day was stoned to death.

Q. May not some great works of a noble nature be done?

A. The holie women, quhen they have prepared the spices and oyntment, may not embaulm the bodie of the Lord on the Sabbath day.

Q. Quhat religious exercises should be performed?

A. Hearing of the Word, praying privatelie and publiclie, private meditation and Christian conference.

Q. Quhat is forbidden?

A. Spiritual idlenes, sporting, drinking, waiting on worldlie callings, and all manner of sinnyng.

Q. Quhat are the reasons to move obedience to this command?

A. 1, Our Lord's liberalnes in giveing us six dayes and taking bot one to himself; 2lie, his example, quho wrought six dayes and rested the sevinth.

TENTH LORD'S DAY.

Chapt. 10.—Of the First Three Commands in the 2nd Table.

Q. Quhat is the summe of the 2nd table?

A. Thow shalt love thy neighbour as thyself.

Q. Say the fyft command?

A. Honour thy father and thy mother, *etc.*

Q. Quhat are we charged to do in this command?

A. Inferiours are charged to doe a duetie to superiors, as parents, masters, ministers, and magistrates, to love, obey, and reverence them, and to be subject to them in the Lord; on the other hand, superiors are bound to due [*sic*] a duetie to inferiors, as children, servants, people, subjects to nurture them, pay their hyre, feed and govern them; likwise equalls are bound to doe a duetie one to another, as to love and help one another home to heavin.

Q. Quhat is here forbidden?

A. The contrarie of all these.

Q. Quhat is the promise to move obedience to this command?

A. God promises to them a long and happie life.

Q. Quhat is the sixt command?

A. Thow shalt not kill.

Q. Quhat are we charged to do here?

A. To preserve our neighbour's life, and to do everie thing that may preserve peace.

Q. Quhat are we forbidden?

A. To doe any outward violence, to entertaine any inward hatred, or to do anything that may break the bond of peace.

Q. Say the sevinth command?

A. Thow shalt not commit adulterie.

Q. Quhat are we charged to doe heer?

A. To be sober in the use of all bodilie necessities, to be chaste from all fornication and all inward boylling lusts.

Q. Quhat is forbidden heer?

A. All filthiness in thought, word, or deed, and all occasion of filthines.

ELEVINTH LORD'S DAY.

Chap. 11.—Of the Three Last Commands of the 2nd Table.

Q. Say the eight command?

A. Thow shalt not steall.

Q. Quhat are we charged to doe in it?

A. First, to winne our liveing honestlie in a lawfull calling; 2lie, to be content with quhat portion the Lord bestowes upon us; 3lie, to doe to everie man as we wold have done to us.

Q. Quhat is forbidden heer?

A. All wrongeous purchase by steall[ing], deceiving, oppressing, and extorting, all prodigall wasting of that quhich we have.

Q. Say the nynth command?

A. Thow shalt not bear false witnes against thy neighbour.

Q. Quhat are we charged to do heer?

A. To maintein our neighbour's honest name by speaking the treuth without dissimulation.

Q. Quhat is forbidden?

A. The wronging of our neighbour's name by bearing false witnes against him, ether for feod[1] or favour.

Q. Say the tenth command?

A. Thow shalt not covet, *etc.*

Q. Quhat is commanded heer?

A. Holy intentions, thoughts, and motions of heart.

Q. Quhat is forbidden?

A. Sinfull intentions, thoughts, and motions of heart.

12 LORD'S DAY.

CHAP. 12.—OF THE DIFFERENCE BETWIXT THE OLD AND NEW COVENANT.

Q. Are we able to fulfill the law?

A. No; for the law is spirituall, and we are carnall, sold under sinne.

Q. Quhat is the punishment of the breach of the law?

A. God's curse, Cursed is everie man that continueth not in everie thing that is written in the law to do the same.

Q. Quhy commands the Lord a law that we are not able to keep, and punishes so severlie the breach of it?

A. Because He made us able to keep it, and our inabilitie is of our selvis.

Q. How calls Paull this sinne-discovering and curse-threatening law of God?

A. The law of works.

Q. Quhy is it called soe?

A. Because it conteans the covenant of works.

Q. How many covenants hes God made with man?

A. The covenant of works, or the old covenant, that caries a curse in the bosom of it to the breakers, and the covenant of grace or the new covenant, that caries redemption in the bosome of it to beleevers [as] a cure for the curse.

Q. Quhat is the first difference betwixt the old and the new testament or covenant?

A. The condition of the old is works, the condition of the new is faith.

Q. Quhat is the second difference?

A. The old promises onlie eternall life, the new promises both remission of sinnes, sanctification, and eternall life.

Q. Quhat is the thrid difference?

A. The old covenant was made with all mankind, the new with God's elect people onlie.

Q. Quhat is the last difference?

A. The new covenant is better nor the old, for it hes a mediator, the old hes none; it is everlasting, and cannot be broken, the old was broken.

13 LORD'S DAY.

CHAP. 13.—CONCERNING THE PERSONE OF THE MEDIATOR OF THE NEW COVENANT.

Q. How many wayes is the covenant of grace manifested?

A. Two wayes: obscurelie in the Old Testament, under shaddowes; bot clearlie in the New in Christ.

[1] Feud or enmity.

Q. Quherfor is the covenant called a testament?

A. Because it was sealled with the blood of Christ, and dieing, Jesus left us in legacie all the blissings of the covenant.

Q. Quhat have we to consider of Christ the Mediator of the covenant?

A. Something concerning his persone, and something concerning his office.

Q. Quhat persone is he?

A. The second persone of the Trinitie, the Sonne of God, that by him we might receive the adoption of sonnes.

Q. Quhat things have we to consider of his persone?

A. Two; first, the two distinct naturis; 2lie, the union of them in one Christ.

Q. Quhat are the two distinct natures?

A. The Godhead and the manheid; he is true God equall with the Father, and true man lik unto us in all things except sinne.

Q. Quhy was he God?

A. That he might bear in his persone the wrath of God, that no creature could doe.

Q. Quhy was he man?

A. That he might die for man.

Q. How are these distinct natures built togidder in one Christ?

A. In the first moment of our Lord's conception these two by divine wisdome in ane unspeakable manner wer built togidder, so that both of them hes ther seats in one persone without confusion or division.

Q. How was our Lord conceived?

A. By the Holie Ghost overshadowing the virgine.

Q. Off quhom was he borne?

A. Off the virgine, without the knowledge of man.

14 LORD'S DAY.

Chap. 14.—Concerning the Offices of Christ.

Q. Quhat is the Lord's office?

A. To be a mediator betwixt God and man to make up the agreement againe.

Q. Quhither is he mediator as God or as man?

A. He is mediator both as God and man, everie one of the natures doeing that q^ch^ is proper to itself.

Q. How differs Christ from other mediators?

A. Although he gott the ridder's[1] stroak, yet he fled not away till the agreement was made.

Q. Quhat is our mediator's name?

A. Jesus Christ.

Q. Quhy is he called Jesus?

A. Because he saves his people from their sinnes.

Q. Quhy is he called Christ?

A. Because he was anointed to be king, preist, and prophet of the kirk.

Q. Quherin stands his prophetical office?

A. In that he teaches us the quholl will of God concerning our salvation.

Q. Quherin stands his kinglie office?

A. In delivering us from the tyrannie of Sathan, sinne, and the world, and in mainteaning and ruleing us as his subjects.

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[1] One who parts combatants.

Q. Quhat are the properties of the king?

A. He is most pourfull, most wise, most just, most glorious.

15 LORD'S DAY.

Chap. 15.—Concerning X's Preisthood.

Q. Quherin stands Christ's preistlie office?

A. In offering himself for us, and interceeding with the Father for us.

Q. Quhat difference is ther betwixt Christ's preisthood and the preisthood of Aaron?

A. First, Aaron's preisthood [or preists] offered for themselves and then for the people, Christ offered onlie for his people, not for himself; 2lie, Aaron's preists offered many sorts of sacrifices, Christ offered but one, the lamb of God; 3lie, Aaron's preists repeated their sacrifices oftin, Christ's sacrifice was bot once offered; 4lie, Aaron's oftin repeated sacrifices could not tak away sinne, bot Christ's once offered taks it away.

Q. Quherin agrees Christ's preisthood with Aaron's preisthood?

A. As in Aaron's preisthood the sacrifices wer prepared, so Christ prepared himself.

Q. How did Christ prepare himself?

A. By sanctifieing himself for us and obeying the law.

Q. Quhen began his obedience to the law?

A. In the eight day of his age, quhen he was circumcised.

Q. Quhy was he circumcised?

A. Because he was a debtor to the law for us, and a Saviour to the Jewes.

Q. Quhy was he baptized?

A. That the Gentiles might have als much comfort from his baptism as the Jewes from his circumcision, being stamped with one stamp with him.

Q. How long continued Christ's suffering?

A. From his cradle to his rising out of the grave.

Q. Quhat did he suffer all this tyme?

A. He suffered something in his estate, something in his name, something in his bodie, and something in his soull.

Q. Quhat suffered he in his estate?

A. Povertie.

Q. Quhat suffered he in his name?

A. Reproaches.

Q. Quhat suffered he in his bodie?

A. Hunger, thirst, wearisomnes, sweating of blood, death itself.

16 LORD'S DAY.

[Ch. 16.]—Of Christ's Sufferings.

Q. Quhat death suffered our Lord?

A. The shamefull death of the crosse.

Q. Quhy suffered he such a shamefull death?

A. Because that shamefull death was a cursed death, and blissed Jesus became a curse for cursed sinners.

Q. Bot seeing Christ suffered death, how could he be ane offerer of himself for our sinnes?

A. Weel eneugh, for Christ was not a naked sufferer, bot likwise a doer, and although the human nature

did suffer, yet the divyne nature, as it wer in its hands, offered the human nature a sacrifice for sinne.

Q. Quho was preist, quhat the sacrifice, quhat the altar in this offering?

A. Christ was preist, sacrifice, and altar.

Q. How know ye that Christ offered himself for us and died for us?

A. The Scripture sayes it that he was our cautioner, and that he dyed and was bruised for our sinnes.

Q. But we gave Christ no commission to stand in our rowme?

A. Quhen we beleeve in Christ we allow and sayes Amen to the commission that his Father gave him, q° gave him a ransome for many.

Q. Quhat was done with our Lord's body after he was crucified?

A. He was layd in the grave to let us see that he was in death's hands, and yet wan free.

Q. Was there no sign of Christ's deitie in his lying in the grave?

A. Yes, the wormes durst not lay their teeth on the holie bodie of Jesus.

Q. What suffered Christ upon his soull?

A. God's wraith, that was a fierie hell to him.

Q. Quhat tells us that Christ bare the Father's wrath upon him?

A. The bloodie sweat, and the prayer for removing of the cup, and his crying out, My God, my God, quhy hast thow forsaken me?

Q. How could he pray for removeing of the cuppe that his Father had appoynted for him?

A. It was a sinless fitt of the humane nature that submissively spak a word for itself.

Q. Quhy cryed he out that his Father had forsakin him?

A. Because his Father's bright countenance did not shine upon him so fullie as before, but, as it wer, hid itself.

17 LORD'S DAY.

Ch. 17.—Of the Resurrection and Ascension of Christ.

Q. Quhen Christ was layd in the grave, did he ly still ther?

A. Not, he rose at the thrid day.

Q. Quhy did Christ ryse againe?

A. First, that he might be declared to be the Sonne of God; 2^{lie}, that he might be declared to be a perfite Saviour for us, quhom corruption and death could not bind; 3^{lie}, that we through him might gett the victorie over death; 4^{lie}, that we may be raised from the grave of sinne, and be made new creaturis; lastlie, that by him we may be raised againe to glorie.

Q. How long remained Christ upon the earth after his resurrection?

A. Fourtie dayes, and then he ascended up into heavin.

Q. Quherto did he ascend?

A. First, to sett the alreadie glorified humane nature in the chair of glorie; 2^{lie}, to prepare a place for his brid[e], and to tak state and seasine of the purchased inheritance in her name; 3^{lie}, to send the Comforter to her.

Q. Quhat is the place he hes in heavin?

A. He sitts at the right hand of God the Father.

Q. Quherfore sitts he ther?

A. To tak our bills off our hands, and to make intercession for us.

Q. Bot Stephane sayes he saw him standing at the right hand of God the Father?

A. Sitting and standing are but borrowed speeches for our capacitie, for his sitting signifies his equalitie with the Father, his standing signifies his readines to give his enemies a blow.

18 LORD'S DAY.

Ch. 18.

Q. To quhom belongeth the bought redemption?

A. To none bot to Christ's sheep, his brethren and kirk.

Q. How divide yow Christ's kirk in respect of her externall condition?

A. In the kirk triumphing in heavin and the kirk militant on earth.

Q. Quhat is the kirk militant?

A. A number of chosen men and women called of God by his Word and Spirit from sinne to grace, from basenes to glorie.

Q. Quhy is Christ's kirk called Catholick?

A. Because in all places, and amongst all persones, Christ hes some that belonges to himself.

Q. Quhy is she called holie?

A. Because she bears the stamp of Christ Jesus, who is holie.

Q. How divide ye Christ's kirk upon earth?

A. In the invisible and visible kirk.

Q. Quhat is the invisible kirk?

A. The kirk of beleevers, that can no more be seene than faith can be seene.

Q. Quhat is the visible kirk?

A. The kirk of professers, that quhilles lurks lik the moone that lours under the clouds, and quhilles is more conspicuous.

Q. Quhat is the mark of the true visible kirk?

A. The Word purelie preached, and the sacraments purelie administrat.

Q. How is Christ's kirk ruled at this tyme under the gospell?

A. By his officebearers, doctors that opins up the Word, pastors that presses it upon the hearers, elders that rules in discipline, and deacons that cares for the poor.

Q. Quhat pour hes the kirk?

A. To bind and shut by the threatenings, to loose and oppin by the promise.

Q. May shoe not mak lawes?

A. Not, bot expone the law alreadie made.

19 LORD'S DAY.

Q. How is purchased redemption made the beleever's owne?

A. By the act of justifieing faith after their calling.

Q. How many sorts of calling are there?

A. Two, one outwardlie by the Word, ane other inwardlie by the Spirit.

Q. Quhat is inward effectuall calling?

A. It is the pull of the Spirit in the Word, q^r^by soulls ar driven to Christ, that they may be made one with him.

Q. Quhy may we not resist the Spirit's working?

A. We ar naturallie inclined soe to doe, bot the Lord, by his omnipotent pouer, does soe graciouslie draw us that we cannot bot follow.

Q. Is there nothing in us to move the Lord to work, nor yet to help him in working?

A. Not soe, we ar called of grace and not of works, and in the first moment of our conversion we ar als dead as Ezekiell's dry bones.

Q. How may a man know that he is effectuallie called?

A. If he be a willing eyer and server of God; 2^lie^, if he renounce all sinne; 3^lie^, if he be a lover of God's Word; 4^lie^, if he be a lover of the brethren; 5^lie^, if he have a continual combat betwixt the flesh and the Spirit.

20 LORD'S DAY.

Q. Quhat in us does first answer effectuall calling?

A. Repentance.

Q. Quhat is repentance?

A. It is a godlie sorrow for sinne, with a change of all the soull's operations from evill to good.

Q. Quho works repentance?

A. It is not in our pour, but the Lord works it by his Holie Spirit.—Zech. xii. 10.

Q. Quhat are the signes of true repentance?

A. First, a carefulnes to rouze from securitie; 2^lie^, a cleansing of the conscience by confessing the guilt of the persone; 3^lie^, holie indignation against sinne and ourselvis for sinnes sak; 4^lie^, fear to fall in it againe; 5^lie^, vehement desire to be freed of sinne; 6^lie^, zeal to God's glorie; 7^lie^, revenge by tameing of our flesh and all the lusts therof.—2 Cor. vii. 11.

Q. Quhat ar the fruits of repentance?

A. Peace of conscience, and joy in the Holie Ghost.

Q. Quhat ar the fruits or rather consequences of renewed repentance?

A. The restoreing of us to our former comfort.—Psa. li. 1, 2.

Q. Is it requisite for everie knowne renewed sinne that ther should be renewed repentance?

A. Yea, because new guiltines is removed by new repentance, though repentance be one as faith is one.

21 LORD'S DAY.

Concerning Faith.

Q. Quhat is the second thing that ans^r^ effectuall calling?

A. Faith.

Q. Quhat is faith?

A. It is an assured knowledge that Christ came into the world to save sinners, and a leaning on him for salvation to me a sinner.

Q. Quhat is the object of faith?

A. Christ crucified.—Isa. xlv. 22.

Q. Quhat are the acts of faith?

A. To know Christ (John ix. 36); 2^lie^, to apprehend him (Phil. iii. 12); 3^lie^, to apply Christ crucified.—Gal. ii. 20.

Q. Must I believe that Christ died for me in particular?

A. Yea, because the just man liveth by his own faith.

Q. Does faith grow in our garden?

A. No, it is planted, bot it grows not.

Q. Quho planted it in the heart?

A. The Holie Ghost by ane inward working.

Q. Quhat is the mean q^r^by it is planted?

A. The hearing of the Word preached is the ordinarie mean.—Rom. x. 14 and 17.

Q. Quhy call ye it the ordinarie mean?

A. Because the Lord is not tyed to it, bot can work faith many other wayes as he in the deepth of his wisdome thinks fitt.

Q. Quhat are the properties of faith?

A. Three; first, it grips Christ absent as if he wer present; 2^lie^, it holds the grip it getts; 3^lie^, it is aye upon the growing hand.

22 LORD'S DAY.

CONCERNING [FAITH].

Q. Are all the acts of a beleever's faith in his severall cases acts of justifying faith?

A. Not, bot they flow from justifieing faith.

Q. Mak that more plaine?

A. A Christian assaulted with temptations beleeves a victorie, likewise in the tyme of strait beleeves a deliverie: heer are two acts of faith in two particular cases, bot nether of them are acts of justifieing faith; not the first, because in it faith doeth not properlie [go] out upon Christ a justifier, bot upon Christ a succourer of those that ar tempted; not the second, because in it faith goes out upon Christ, a commander of deliverances for Jakob; and yet though nether of them be properlie acts of justifieing faith, notwithstanding they flow both from it, because faith does not goe out upon Christ, a succourer of the tempted, for victorie, nor upon Christ, a commander of deliverances, for deliverie, bot by vertue of the claim and interest that it hes to Christ a justifier, or apprehended and made the beleever's own by the act of justifieing faith.

Q. How many sorts of faith ar ther?

A. Four, a miraculous [faith], a historicall faith, a temporarie faith, and a justifieing faith.

Q. Quhat is a miraculous faith?

A. A beleeving the pour of God for working of miracles.

Q. Quhat is historicall faith?

A. A bare beleeving that God's Word is true.

Q. Quhat is temporarie faith?

A. A beleeving with joy for a tyme.

Q. Quhat is justifieing faith?

A. A looking upon Christ for justification.

Q. Ar all those sortes sound and saving?

A. Not, bot onlie the last.

Q. How prove ye that miraculous faith is not saving?

A. Because damned Judas had it.

Q. How prove ye that historicall faith is not saveing?

A. Because the tormented devills hes it.

Q. How prove ye that temporarie faith is not sound nor saveing?

A. Because Simon Magus and Herod that beheaded Johne had it.

Q. Rehearse the summe of your faith?

A. I beleeve in God, *etc.*

Q. How divide yow that summe?

A. In four pairts—one concerning the Father, the second concerning the Sonne, the thrid concerning the Holie Ghost, and the last is concerning Christ's kirk.

Q. Quhat beleeve ye concerning the Father?

A. That he is the creator of all things.

Q. Quhat beleeve ye concerning the Sonne?

A. Three things—first, something concerning his deitie and authoritie; 2lie, something concerning his humiliation; 3lie, something concerning his exaltation.

Q. Quhat beleeve ye concerning his deitie?

A. That he is the Sonne of God, equall with the Father.

Q. Quhat concerning his authoritie?

A. That he is our soveraigne Lord.

Q. Quhat concerning his humiliation?

A. First—that he was made flesh, being conceived of the Holie Ghost, borne of the virgine Marie, without the knowledge of man; 2lie, that he suffered under Pontius Pilate, that his bodie was crucified, that he died and was buried; 3lie, that he suffered in his soull the paines of hell.

Q. Quhat beleeve ye concerning his exaltation?

A. First—that he rose againe; 2lie, that he ascended; 3lie, that he is in glorie at the right hand of the Father; and 4lie, that he will be manifested in glorie to judge the quick and the dead.

Q. Quhat beleeve ye concerning the Holie Ghost?

A. That he is God, equall with the Father and the Sonne, and the Sanctifier of the kirk.

Q. Quhat beleeve ye concerning the kirk?

A. That ther is a kirk through all the neuks* of the world; 2lie, that that kirk hes ane communion togidder in Christ; 3lie, that that kirk hes forgiveness of sinne through Christ; and 4lie, that shoe will put off her coate of dust, and put on a coat of immortalitie; and lastlie, that shoe will follow the Lamb in glorie for evermore. [* corners.

23 LORD'S DAY.

Of Justification.

Q. Quhat is justification q^ch ye say faith looks upon Christ for?

A. It is the gracious sentence of the judge loosing mourning and beleeving sinners from sinne and death

and esteeming them righteous in Jesus, and worthie of life.

Q. How can I be made righteous through ane other man's righteousnes, and loosed by the means of ane other?

A. Weel eneugh, for Christ is not ane other heer, bot the cautioner in our stead, and we are the dyvers, and quhat debts the cautioner payes the dyver is not craved for them.

Q. Quhat are the parts of our justification?

A. Two—not imputing of our sinnes to us, and the imputing of Christ's righteousnes to us.

Q. May not the putting away of our sinnes suffice for the work?

A. Not, because for the making of a beggar a king, both his old ragges must be cast off and likewise a royall robe putt on.

Q. Have we no hand in the work of justification ourselvis?

A. We are justified for Jesus sak.

24 LORD'S DAY.

Of Adoption.

Q. Quhat are the fruits of justification?

A. Adoption, sanctification, Christian libertie, and glorification.

Q. Quhat is adoption?

A. It is God's gracious receiving of beleevers to the dignitie of sonnes for Christ's sake.—John i. 12 and iii. 1.

Q. How shall one know that he is adopted?

A. 1. By the testimonie of the Spirit (Rom. viii. 16); 2lie, if he be conforme to his Father, and follow the footsteps of his elder brother Christ; 3lie, if he can goe to his Father like a liveing child, and crave pardone for all faults, and begg the supplie of all necessities.

Off Prayer.

Q. Quhat should be the rule of our prayer?

A. The prayers that we find in the Scriptures, and particularlie that qch our Lord hes taught us, saying, Our Father qch is in heavin, *etc.*

Q. How divide yow this prayer?

A. Into two parts, the first conteaning six petitions, the nixt conteaning a thanksgiving.

Q. How divide yow the petitions?

A. Into two sets, the first three are for things concerning God's glorie, and the last three for things concerning our owne salvation.

Q. Quhat have ye in the first petition?

A. A preface, Our Father qch art in heavin, and the petition itself, Hallowed be thy name.

Q. Quhat teaches the preface yow?

A. To quhom I should direct my prayer, evin to my Father quhich is in heavin.

Q. Quhy call ye him Father?

A. Because we should come to him with reverence and love, and speak to him, though in our lisping and bairnlie language, as to a father.

Q. Quhy call ye him our Father?

A. Because everie barne of the house should have mynd of all the rest als weel as of themselves, and pray for them to the Father.

Q. Quhy say ye Who art in heavin?

A. First—because we earth-wormes should come with heavinlie

myndednes to him; 2lie, to strenthen our faith, he is not onlie our Father willing, bot likewise our Father in heavin, able to do us good, and grant us all our lawfull desires.

25 LORD'S DAY.

Q. Quhat is the meaning of the first petition, Hallowed be thy name?

A. Mak all men know and glorifie thee in thy nature, persones, and attributes.

Q. Quhat meanes the second, Thy kingdome come?

A. Lord gather a kirk to thyself by thy Spirit, working pourfullie in the ministrie of the gospell, contrarie all oppositions, and tak her, maried to thyself, up to glorie.

Q. Quhat means the thrid petition, Thy will be done on earth as it is in heavin?

A. Make thy kirk heer upon earth with a free and readie heart to yeeld all cheerfull obedience to thy revealled will, their will submissivelie running in the channell of thy will.

Q. Quhat seek ye in the fourth petition, Give us this day our daylie bread?

A. Food and rayment, with all things needfull, that may sett us upon our jorney to heavin.

Q. Quhat seek ye in the fyft petition, Forgive us [our] sinnes as we forgive them that sinne against us?

A. The pardone and washing away of our sinnes in the blood of Christ.

Q. Quhat seek ye in the last petition, And lead us not into temptation, bot deliver us from evill?

A. A deliverie from temptation and from the punishment of sinne.

Q. Quhat meane ye by the conclusion, For thyne is the kingdome, etc.?

A. We praise him as our king quho is pourefull and willing to save, and to quhom the glorie of our salvation doeth belong.

26 LORD'S DAY.

Concerning Sanctification.

Q. Quhat is sanctification?

A. It is a purging of the quholl man from the filth of sinne to the puritie of God's image (Eph. iv. 22, 23, 24), and a holie walking in the creature according to the law flowing from that inward principle of puritie stirred up and blowne upon by the Spirit of God.

Q. How many parts are ther in sanctification?

A. Two, mortification and vivification.

Q. Quhat is mortification?

A. It is a killing of sinne, or a dieing to sinne.—Col. iii. 15.

Q. Quhat is vivification?

A. It is a living unto God and to newnes of lyffe.

27 LORD'S DAY.

Anent Christian Libertie.

Q. Quhat is the thrid fruit of justification?

A. Our Christian libertie.

Q. Quherin stands our Christian libertie?

A. In our freedome from the heavie curse of the law, the tyrannie of sinne, from the commandements of men, and from all ceremonies and will-worship.

Q. Quhat is our libertie in things indifferent?

A. We are to use them, or not to use them, with a respect to the gaining of our weak brother, quhose conscience we should not hurt.—Rom xiv.; 1 Cor. viii.

28 LORD'S DAY.

Anent the Sacraments.

Q. How is our faith strenthened and confirmed anent the doctrine of the gospel?

A. By the sacraments, which are thè sealls of the doctrine of faith.

Q. Quhat is a sacrament?

A. It is an externall pledge of God's invisible grace sealling up our fellowship with Christ.

Q. How many sacraments wer ther under the law?

A. Two, circumcision, q^{ch} ans^{rs} baptisme, and the passeover, q^{ch} ans^{rs} the Lord's Supper.

Q. Quhat is circumcision?

A. It is the cutting away of the foreskinne of the flesh in everie man child, q^{ch} signifies the cutting away of the stonnie heart and bodie of sinne.

Q. Quhat is the passover?

A. The eatting of a lamb rosted with fire, the door-posts being sprinkled with the blood of the same.

Q. Quhat was signified by that?

A. First, the appre[he]nding of Christ by faith, quho was rosted in the oven of God's displeasure; 2^{lie}, as those quhose doores posts wer sprinkled with the blood of a lamb wer delivered from the destruction that came upon Egypt, soe those hearts that ar sprinkled with the blood of Christ are saved from God's wrath that comes on the lost world.

Q. Quhat are the sacraments in the New Testament?

A. Baptisme and the Lord's Supper.

Q. Quhat is baptisme?

A. It is a sacrament of our entring into the kirk, quherin by the externall signe of water sprinkled is sealled up to us our new birth, and the washing away of our sinnes in the blood of Christ.

Q. Quhat is the Lord's Supper?

A. The sacrament of our confirmation, quher[in] by the externall signes of bread brokin, takin, eattin, and wine poured out and drunken, is signified the eatting of his brokin bodie, the drinking of his poured out blood, though not bodilie, yet spirituallie and reallie by faith, soe that our soulls therby ar nourished and groweth up in him.

Q. Quhat signifies the distributing of the elements?

A. Our lovelie union and kindlie spirituall communion togidder in him.

Q. Quhen did Christ institute and ordaine this sacrament?

A. That same night he was betrayed; being to leave his bryd, he left her a love-tokin to be used by her in remembrance of his crucified

self till the mariage day, the glorious day of their meeting againe.

Q. Quhat is required of worthie communicants?

A. A narrow search and examination of their way, past and present, and the sinceritie of their purposes quhat they intend to be, with a tryall of their faith, and love, and the growth of grace in them.

Q. Quhat is the hazard of unworthie communicants?

A. Damnation in not discerning the Lord's bodie.

Q. Quhat is it to discerne the Lord's bodie?

A. It is with mourning to look upon crucified Jesus, sorrowing for sinne that hes slaine him; 2lie, with thankfulnes to look upon self-killing love, rejoyseing in God that hes given him; 3lie, with stupeing to admire the deepth of God's wisdome, quho by such a way hes reconciled us to himself in him.

30 LORD'S DAY.

Anent our Resurrection and Glorification.

Q. Quhat is the last fruit of justification?

A. Our glorification.

Q. Quhat are the degrees of glorification?

A. Two, the first of it is to the soull onlie after its departing out of the bodie untill the latter day; the second degree is more excellent therafter both to the soull and bodie, united in one persone againe.

Q. Quhat intervenes betwixt the one and the other?

A. Two most renouned works, a generall resurrection and the last judgment, performed by our Lord Jesus at the latter day.

Q. Quho shall answer?

A. All the dead, without exception, by the powerfull voyce of Jesus, using the ministerie of the archangell.

Q. In quhat bodies will those be raised up againe?

A. In the same bodies they caried about with them among the living and was laid in the dust.

Q. Quhat difference will there be betwixt the resurrection of the elect and the resurrection of the reprobate?

A. Two, first the elect will be raised by the speciall [virtue] of the resurrection of Jesus, in quhom, and togidder with quhom, all the elect did rise (Eph. ii. 6; 1 Thess. iv. 14; 1 Cor. xv. 20, 21, 22). The reprobate will be raised by the furie of the curse.—Gen. ii. 17.

Q. Quhat is the second difference?

A. The elect will be raised with a coat of glorie and immortalitie, the wicked with a coat of endless baseness and ignominie.

Q. Quhat will become of them that will be living that day?

A. They will not die, but they will be changed, q[lk] change will be to them instead of death.

Q. Quhat will become of the heavins and the earth in that day?

A. They will be brunt with fire, and the old worne heavins will flee away lik a scroll at the presence of the judge.

Q. Quho will be judge?

A. The man Christ.

Q. Quhat comfort have we of that?

A. A great comfort that our cautioner will sitt as judge upon the debts he payed himself.

Q. Quhen will he judge?

A. He hes the knowledge of that keeped to himself, that we may watch and pray, looking for his unknown coming.—Matt. xxiv. 22, 23, 24.

Q. Quhat are the foretokins of that day?

A. Many shall fall from Christ, false prophets shall arise, the love of many will grow cold, and ther will be warres and rumours of wars.

Q. Quher will the judge sitt?

A. A great quhit throne will be sett to him in the aire, and he will come breaking through the clouds, accompanied with ten thousand tymes ten thousand of angells, and sitt upon the throne.—1 Thess. iv. 17.

Q. Quhat will he do first being sett upon the throne?

A. Having summoned all nations before him, he will draw them up in two ranks, and sett the wicked on his left hand, and the righteous on his right hand, and that is the ordering of the house.—Matt. xxv. 31, 32, 33, 34.

Q. After quhat maner shall he proceed?

A. The book of the decrees, the book of rememberance, the books of everie man's conscience will be opened (Rev. xx. 12, 15; Mal. iii. 16), and then the sentence will be pronounced.

Q. In quhat order will the sentence be pronounced?

A. First upon the elect, Come ye blissed of my Father (Matt. xxv. 34), and then upon the reprobate, Depart from me ye cursed into everlasting fire.—Verse 41.

Q. In quhat order will the sentence be executed?

A. First upon the reprobate, These shall goe into everlasting punishment; and then upon the elect, Bot the righteous into life eternall.

Q. Quhat is the reason of that difference betwixt the pronouncing and executing of the sentence?

A. The righteous getts the sentence first, because they are to judge the wicked, in approving by voyce and assent the righteous judgment of the judge, q^{ch} they cannot doe quhill they be first justified themselvis, the wicked gettis the execution first that the joy of the elect may be full, seeing first in oppin veiw they see the miserie of the wicked, and after it themselvis are takin up to glorie.

Q. Quherin stands the highest degree of glorie that the elect are partakers of after all this work is ended?

A. It stands in this, that being advanced to the highest and fullest top of all perfection, they may enjoy the presence of God and of the Lamb that sitteth upon the throne, harping with ther harpes in ther hands, and singing with melodious and harmonious hallelujahs in ther mouths for evermore.

Q. Quhat should we doe quhen we are looking by faith to that new Jerusalem?

A. We should weane our hearts from the world, studie holines, long for his coming, and answer his promiseing voyce, Surelie I come quicklie, with our desireing voyce, Evin soe, Come Lord Jesus, Come quicklie. Amen.

FINIS.

FRAGMENT APPARENTLY BY MR. ROBERT BLAIR.

Of Man's Deliverie.

Q. How is man delivered from that miserie wherin he fell through the sinne of Adam?

A. By the free mercy of God in Christ Jesus, without his owen deserving.

Q. How doth Christ deliver man?

A. By the merit of his righteousnesse freelie imputed of God, and apprehended on our part by faith.

Q. What is that righteousnesse of Christ imputed of God?

A. It is partlie originall or habituall, partly actuall and acquired.

Q. The originall righteousnesse of Christ, what is it?

A. It is the holinesse and sinnelesnesse of his nature as man; for, being conceived of the Holy Ghost, his manhood from the first instant of conception was preserved from all contagion of originall sinne, for he was made man like us in all things, sinne only excepted.—Heb. iv. 15.

Q. What doeth this habituall or originall righteousnesse being imputed and applyed unto us?

A. It covereth our originall sinfulness wherein we were conceived and born.

Q. The actuall righteousnesse of Christ, what is it ?

A. It is the acquired righteousness of his active and passive obedience.

Q. Wherin standeth Christ's active obedience ?

A. In a perfect and exact fulfilling of all the precepts of the moral law, and that both in thought, word, and deed.—Mat. v. 17 ; John iii. 17 ; Rom. x. 4.

Q. What doeth the imputation of this righteousness of his active obedience to us ?

A. It covereth and taketh away the guilt of all our actuall sinnes and transgressions of the law of God, whether they have been in thoght, word, or deed.

Q. Wherin standeth the passive obedience of Christ Jesus ?

A. In suffering all that the justice of God could require of man for the transgression, and that both in his soull and body.

Q. What suffered Christ in his soull ?

A. He drank the cupe of the Father's wrath which was due to us to have endlessly drunken of, both in the garden of Gethsemane and upon the crosse.

Q. What suffered he in his body ?

A. All the miseries, shame, and contempt which man could put on him, and in end the cursed, cruell, and shamefull death of the crosse.

Q. What doeth the imputation of the righteousness of his passive obedience to us ?

A. It, 1st, satisfieth the justice of God fullie for our sins, so that God can crave no farther satisfaction at the hands of believers (Heb. x. 7, 14) ; 2d, it merited unto us eternal redemption from sinne, death, hell, and eternall damnation (Heb. ix. 12).

Q. But the Scripture often doth wholly ascribe our justification and redemption to the blood of Christ, and to the merit of his death and passion ?

A. Thes speatches ar figurative, the cheafe part of his obedience, wch was passive, taken for the whol obedience of Christ,

both active and passive, and these speatches do not exclud but includ his active obedience, for what he did in obedience to the law he did it for us, and what he suffered for satisfieing of God's justice he also suffered soe, and so he that believeth in Christ hath the perfection of the law.—Rom. x. 4.

Q. How are we said to be justified and saved freelie, seeing Christ hath payed so dearlie for our deliverance ?

A. Because we pay nothing, but Christ, according to that eternall transaction w^{ch} passed between his Father and him, hath payed all for us, he being the suretie of the new and better covenant, the article freelie excluding our merits, not Christ's satisfaction.—Rom. iii. 24 ; Heb. vii. 22.

Q. How cometh it to passe that the merits of the righteousnesse of Christ is able to deliver us from the miserie wherin we fell by means of sinn ?

A. It is from the dignitie and excellency of his persone who was both God and man, man without sinne ; for had he been born a sinner, he could not have satisfied for himself, and if he had not been God his temporarie suffering could not have obtained eternall redemption ; but the temporarie suffering of an eternall person was more satisfactorie than if all we had endlessly suffered for sinnes.

Of the Birth of Regeneration.

Q. Man delivered by Christ, into what condition cometh he ?

A. Into the blessed estate and condition of regeneration.

Q. What is regeneration ?

A. It is the new birth of the water and the Spirit, wherby he is made a new creature in Christ, and so the image of God which he lost in Adam is repaired in him again.

Q. Which be the partes of the new birth of regeneration ?

A. Two, justification and sanctification.

Q. What is justification?

A. An act of God, not imputing sinne, but imputing the righteousnesse of Christ to salvation.

Q. Which be the partes of sanctification?

A. Two, the mortification of the old man and vivification of the new man.

Q. What is the mortification of the old man?

A. It is an act of the Spirit of God, wherby we crucify the flesh, and are crucified to the world and it to us.

Q. What is the vivification of the new man?

A. An act of the Spirit, whereby we are quickened and raised up to righteousnesse and newnesse of life.

Q. Which be the parts of our vivification?

A. 1st, illumination of the mind; 2d, inclination of the will; 3d, rectification of the affections.

Q. How is the mind inlightened?

A. By the infusion of spirituall wisdom and understanding of things to be believed and practised to salvation.

Q. How is the will bowed and inclined?

A. By the motion of the Holy Ghost, when it is made pliable and submissive to God's will, and moved to apply things to be believed, and practise things to be performed.

Q. How are the [*affections*] *rectified* [*and*] *purified?*

A. When the Holy Ghost draweth them from sinfull objects and sets them on God and the things of God.

Q. Is thus that Imag[*e*] *of God wch we lost in Adam restored in Christ?*

A. Yea, for we lost the knowledge of God, and of heavenly things, we lost all righteousnesse of the will and conformity with the will of God, and also all power and holynesse of affections wch ar all three restored unto us in regeneration by Christ, who is made unto us of God [wisdom, righteousnesse, and sanctification].

THE A, B, C,

OR

A CATECHISME

FOR YONG CHILDREN

APPOYNTED BY ACT OF THE

CHURCH AND COUNCELL OF SCOTLAND

To be learned in all families and
Lector Schooles in the said
Kingdome.

PROV. xxii. 6.

Traine up a child in the way he should goe, and when he is old he will not depart from it.

Printed by Authoritie

1644

Cum Privilegio.

A CATECHISME FOR YONG CHILDREN.

1. *Qu.* Who made man? *A.* God.

2. *Qu.* In what estate made he him? *A.* Perfectly holy in body and soule.

3. *Qu.* How fell he from the good estate? *A.* By breaking of the commandement of God.

4. *Qu.* What punishment followed thairupon? *A.* Death and condemnatione to him and his posteritie.

5. *Qu.* How are we deliverid thairfrae? *A.* By God's free mercy in Jesus Christ.

6. *Qu.* What kind of persone is Jesus Christ? *A.* He is very God and very man in one persone.

7. *Qu.* Why call ye him verie God? *A.* Because he is the eternall Son of God, of one and the selfsame Godhead with the Father and Holy Ghost.

8. *Qu.* Why call ye him verie man? *A.* Because hee is like us in all things, sinne onely except.

9. *Qu.* Why was he without sinne? *A.* That hee might bee ane unspotted sacrifice for sinne.

10. *Qu.* What hes he done for us? *A.* He dyed for our sinnes and rose for our righteousnesse.

11. *Qu.* Ar all men that perished in Adam saved be Christ? *A.* No, but onely those that hath true faith in him.

12. *Qu.* What call ye true faith? *A.* It is the true knowledge of Jesus Christ with assurance of salvatione in him.

13. *Qu.* Rehearse the Articles of your Faith?

A. 1. I beleeve in God the Father Almightie, maker of heaven and earth.
2. And in Jesus Christ, his onely Son our Lord.
3. Who wes conceived of the Holie Ghost; borne of the Virgin Marie.
4. Sufferid under Pontius Pilate, wes crucified, dead and buried, he descended into hell.
5. The third day he rose againe from deathe.
6. He ascended into heaven, and sitteth at the right hand of God the Father Almightie.
7. From that place sall he come to judge the quick and the dead.
8. I beleeve in the Holy Ghost.
9. The holy Church universall.
10. The communion of saints.
11. The forgivenes of sinnes.
12. The resorrection of the body and lyfe everlasting.

14. *Qu.* By what meanes doth God's Spirit worke this faith in yow? *A.* By the Word of God.

15. *Qu.* What call ye the Word of God? *A.* The holy Scripture of the Old and New Testament.

16. *Qu.* Be what meanes doth God's Spirit confirme this faith in yow. *A.* By the same Word and by the sacraments.

17. *Qu.* What call ye the sacraments? *A.* They ar visible signes and seales ordained of God for the confirmatione of my faith.

18. *Qu.* How doe they confirme your faith? *A.* By receiving thame as pledgis that Christ crucefied (represented and offered in thame) is given to me in particular to be my Saviour.

19. *Qu.* How many sacraments is thair? *A.* Two; Baptisme and the Lord's Supper.

20. *Qu.* Why wes ye baptized being ane infant? *A.* That thereby I might be ingraft in Christ, and enterit in his Church, which is his mysticall body.

21. *Qu.* What profit have ye by Baptisme now? *A.* It seales up the remissione of my sinnes in Christ's blood; and advances the renovation of my heart in his Spirit: which ar my spirituall washing.

22. *Qu.* What call ye the Lord's Supper? *A.* It is the sacrament of my spirituall nourishment on the body and bloud of Christ.

23. *Qu.* How doe ye eat his body and drink his bloud? *A.* By beleeving assuredlie that his body wes brokin and his bloud wes shed for me.

24. *Qu.* What thankfulnesse owe ye to God for giving his Son to shed his bloud for yow? *A.* I ought to denie myselfe and walk in his Commandements all the dayis of my life.

25. *Qu.* Rehearse the Commandements?

A. Hearkin and take heed Israel, for I am the Lord thy God, who hes brought thee out of the land of Egypt and out of the house of bondage;

1. Thou salt have none other Gods but me.
2. Thou salt not make to thyselfe any graven image, nor the likenesse of any thing that is in heaven above, nor in the earth beneath, nor in the water under the earth: Thou sall not bow downe to thame nor worship thame, for I the Lord thy God am a jealous God, and visiteth the sinnes of the fathers upon the children unto the third and fourth generation of thame that hateth me, and sheweth mercy unto thousands of thame that love me and keep my commandements.
3. Thou salt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that takes his name in vaine.
4. Remember that thou keep holy the Sabbath-day; sixe days sall thou labour and doe all that thou hast to doe: but the seventh day is the Sabbath of the Lord thy God: in it thou salt do no manner of worke, thou nor thy

sonne, nor thy daughter, thy man-servant nor thy maid-servant, thy cattell, nor the stranger that is within thy gates: for in sixe days the Lord made heaven and earth, the sea and all that in them is, and restid the seventh day: wherefore the Lord blessed the seventh day and hallowed it.

5. Honour thy father and thy mother that thy dayes may be long in the land which the Lord thy God hath given thee.
6. Thou salt doe no murther.
7. Thou salt not commit adulterie.
8. Thou salt not steale.
9. Thou salt not beare false witnesse against thy neighbour.
10. Thou salt not covet thy neighbour's house, thou salt not covet thy neighbour's wife, nor his servant, nor his maid, nor his oxe, nor his asse, nor anie thing that is his.

Lord, have mercie upon us, and write all these lawes in our hearts, we beseech thee.

26. *Qu.* Which is the summe and effect of all these Commandements? *A.* Thou salt love the Lord thy God with all thy heart, mind, and strength, and thy neighbour as thyselfe.

27. *Qu.* Is any man able to doe these things perfitly in this life? *A.* None at all.

28. *Qu.* Why so? *A.* Becaus no man is perfitly sanctified in this life.

29. *Qu.* Yet must not we prease to a perfectione in fulfilling of God's commandements? *A.* Doubtles, for otherwayis thair is nather faith nor feare of God in us.

30. *Qu.* What must we doe then, when we breake any of these Commandements? *A.* We must run to God by repentance and prayer.

31. *Qu.* What call ye repentance? *A.* It is the turning of my heart to God with unfained sorrow for offending his majesty, and a constant resolutione to amend my life.

32. *Qu.* What call ye prayer? *A.* It is ane incalling of God in the name of Christ for things belonging to God's glory and our necessitie.

33. *Qu.* Why is it not lawfull to pray to creatures as to Angels and Saints glorified? *A.* Because God hes commandit us to worship himselfe alone.

34. *Qu.* Why must we pray onely in Christ's name? *A.* Because he is our onely Mediator and intercessor.

35. *Qu.* How then sould we pray? *A.* According to that patterne of prayer that our Master hes set before us, saying, when ye pray, say:—

Our Father, which art in heaven:
Hallowed be thy name,
Thy kingdome come,
Thy will be done in earth as it is in heaven,
Give us this day our daily bread,
And forgive us our trespasses as we forgive thame that trespasse against us,
And lead us not into tentatione, but deliver us from evill,
For thine is the kingdome, the power, and the glorie, for ever and ever. Amen.

36. *Qu.* How ar yee assured that God will heare your prayers? *A.* By Christ's owne word promising that whatever we aske the Father in his name it sall be given us.

37. *Qu.* What is the fruit of all this your religione and of serving God? *A.* Hereby God is glorified and I am saved, through Jesus Christ my Lord, to whom be everlasting praise and glorie. Amen.

Prayers and Graces for Yong Children.

MORNING PRAYER.

My gratious God, I blesse thee with my whole heart for thy fatherly providence in watching over me this night: And I beseech thee to continue thy mercy with me both this day and the whole course of my life; to the end and in the end; that being always guided by thy grace and guarded by thy providence, I may spend this time of my pilgrimage in thy feare and end it in thy favour; through Jesus Christ, my blessed Lord and Saviour. Amen.

EVENING PRAYER AT GOING TO BED.

It is of thy undeserved mercy (O God) that I have passed this day in safetie without some notable inconvenience in those infinite dangers, wherein I continually cast myselfe through my folly. Now, I beseech thee (good Lord), let it please thee of thy gracious goodness to protect me also this night; and grant me quiet rest in soule and body that I may better serve thee in both; through Jesus Christ my gratious Lord and Saviour. Amen.

I will both lay me down and sleep, for thou, Lord, only makes me dwell in safetie.—Ps. iv. 6.

GRACE BEFORE MEAT.

Psal. cxlv. 15.

The eyes of all wait on thee (O Lord), and thou givest thame thair meat in dew season: thou openest thy hand and satisfieth the desire of everie living thing. (Good Lord) blesse us and those gifts which we receive of thy large liberalitie, through Jesus Christ our Lord. So be it.

Ane Other.

Pardon our sinnes (O God), and give us thy blessing with thy benefits, that they may have strength to nourish us, and we may have grace to serve thee our gratious God in Jesus Christ. Amen.

GRACE AFTER MEAT.

The God of glorie and peace, who hes created us, redeemed us, and presently hes fed us, be blissed for now and ever. So be it.

Ane Other.

Most mightie Lord and most mercifull Father, we yeeld thee heartie thanks for our bodily sustentation, requiring also most intirely of thy gratious goodnesse so to feed us with the food of thy heavenly grace, that we may worthily glorifie thy Name in this life, and after be partakers of thy everlasting glorie, through Jesus Christ our Lord. So be it.

Ane Other.—Matt. iv. 4.

Lord, thow hes said it, and we beleeve it, that man lives not by bread onely, but by every word that proceedis out of thy mouth: Therefore give us (we beseech thee) thy blessing with thy benefits, that in the strength of thy blessing, this life being interteined, we may spend it in thy holy service, till we attaine to life everlasting, through Jesus Christ our Lord and onely Saviour. Amen.

To any of these or the like Graces that sall be said after meat, let these or the like prayers be added for the Church and for the King, etc.

God save the Church universall; God comfort the comfortlesse; Lord increase our faith; O Lord, for Christ thy Son's sake, be mercifull to the commonwealths whair thy gospell is trewly preached and harborie granted to the afflicted members

of Christ's body, and illuminate according to thy good pleasure all nations with the brightnesse of thy word. God save our most gratious King Charles, our Queene Marie, the hopefull Prince Charles; the Lady Elizabeth and her princely progenie; guide thow thair hearts (O God) by thy grace, that they may rule thy people aright, to the terrour of evill doers and the comfort of all those that feares thé and loves thy truth. Amen.

A BRIEFE OF THE COMMANDS.

Have thow none other gods bot me,
Unto no image bow thy knee,
Tak not the name of God in vaine,
Doe not the Sabbath day prophane.
Honour thy father and mother too,
And sie that thow no murder doe,
From whoredome keep thé pure and cleane,
And steale not though thy state be meane.
Sie that thou no false witnesse beare,
And covet not thy neighbouris geare,

O Lord, our soules to thé convert,
And write thy lawes into our heart.

FINIS.

This Catechism was printed in Black Letter on a broad sheet in 1641. A copy of that edition is in the Library of the British Museum, with the press-mark $\frac{816.m.22}{55}$. The edition from which this is reprinted is in Advocates' Library at Edinburgh.

THE NEW
CATECHISME

ACCORDING

TO THE FORME OF THE KIRK

OF

SCOTLAND

Very profitable and usefull for instructing
of Children and Youth in the
Principles of RELIGION

Set forth for the generall good
of both Kingdomes

PSAL. 34. 11.—*Come hither, etc.*
PROV. 6. 20, 21 22.—*My sonne, etc.*

Published by Authority
Printed for *H. Perry*, and are sold by *F. Coules*,
in the Old-Baily, 1644.

A second unnumbered leaf contains the usual Alphabets and Syllabaries on one page, and on the other the royal arms.

THE NEW CATECHISME

ACCORDING TO THE FORM OF

THE KIRK OF SCOTLAND.

Page 1.

Question. Who made the Hevins and the Earth, and all things conteined in them ?

Answer. God.

Q. Whereof was man created ?

A. Of the earth.

Q. To what end was he made ?

A. To serve God.

Q. How many principall parts are they of God's service ?

A. Foure : Faith, Obedience, Prayer, and Thanksgiving.

2.

Q. Which is the rule of our faith ?

A. The Word of God, the summe whereof is in the Articles of the Beliefe.

Q. Which is the rule of our obedience ?

A. The Ten Commandements.

Q. Which is the rule of our Prayer ?

A. The Lord's Prayer.

Q. Which is the common rule of our thanksgiving ?

A. The Confession at the end of the Lord's Prayer, *For thine is kingdome, power, and glory, etc.*

Q. In what estate was man created ?

A. In the image of God, perfect and holy in soule and body.

Q. How fell he from that happy estate ?

A. By sin and disobedience.

Q. What was the occasion thereof ?

A. Satan speaking out of the serpent, tempted Eva in Paradise, and she persuadit Adam to eat of the forbidden tree.

Q. What punishment deserved they therefore ?

A. The curse of God and eternall condemnation.

Q. Deserve we to be punished for that sin ?

A. Yea: for we sinned in Adam, being in his loynes, and so we were a part of him.

Q. Who then shall be saved ?

A. Onely they who believe to be saved by Christ.

3. THE 12 ARTICLES OF THE BELIEF.

Q. Rehearse the 12 *Articles of the Beliefe ?*

A. I believe in God the Father Almighty, *etc.*

Q. What is conteined in the first article ?

A. Our confidence in a loving and powerfull God.

4. *Q. How many Gods are they ?*

A. One.

Q. How many persons are in the Godhead ?

A. Three: God the Father, the Sonne, and the Holy Ghost.

Q. What is it to believe in God ?

A. To put our whole confidence in him, trusting that he wil provide for us in all things needfull for this life, and the life to come.

Q. How is God our Father ?

A. First by creation, because he made us; next, by adoption, and regeneration, through the bloud and Spirit of Christ.

Q. Why is he called almighty ?

A. Because he may do all things whatsoever he pleaseth, and he may doe more then he will by his absolute power; for of stones he may raise up children unto Abraham.

Q. By what workes is he knowne to be almighty ?

A. By the making of hevin and earth, and of all things that are in them.

Q. What conteineth the second article ?

A. The names and stiles of God the Son.

Q. Why is he called Jesus ?

A. Because he is our Saviour.

Q. Why is he named Christ ?

A. Because he is annointed our King, Priest, and Prophet.

5. *Q. What doth he to us as a King ?*

A. He governeth us, and defendeth us from our enemies.

Q. What doth he to us as a Priest ?

A. He hath offered himselfe once in a sacrifice for our sinnes, and he intercedeth for us.

Q. What doth he to us as a prophet ?

A. He revealeth the will of God to us by the preaching of his Word, and by his Spirit.

Q. Why is he called the onely Son of God, seeing we are his sons by adoption and regeneration ?

A. Because God hath no other sons by nature.

Q. How is Christ our Lord more particularly than of other creatures?

A. In that he is our Head, and hath redeemed us by the price of his bloud.

Q. What kind of person is he?

A. Very God and very man in one person.

Q. Why behoved he to be man?

A. That he might die for us.

Q. Why behoved he to be God in the same person?

A. That he might overcome death, and merit our salvation.

Q. What conteineth the third article?

A. His coming into this world.

6. *Q. By whom was he conceived?*

A. By the Holy Ghost.

Q. Who was his mother that bare him?

A. The Virgin Mary.

Q. What conteineth the fourth article?

A. The sufferings of Christ.

Q. Under what judge was he condemned?

A. Under Pontius Pilate.

Q. What punishment suffered he?

A. He was crucified.

Q. What is meant by his crucifying?

A. His hands and feet were nailed to the crosse, a croune of thornes wounded his head, his backe was beaten with scourges, a speare pierced his side, and all the sufferings that accompanied his crosse.

Q. What was the event of his sufferings?

A. He died.

Q. What was done with his body?

A. It was buried.

Q. What meaneth the words, He descended into hell ?

A. The extremity of his sufferings, wherein his soule was tormented with the sense of God's wraith, which is the most horrible bitternesse of hell.

Q. What conteineth the fift article ?

A. His resurrection upon the third day after his death.

7. *Q. What benefit have we thereby ?*

A. In that hee arose from death, we are the more assured that hee can raise us.

Q. What conteineth the sixt article ?

A. His farther exaltation unto glory, and the fruition thereof.

Q. Which are the words of his farther exaltation ?

A. He ascended unto hevin.

Q. Which are the words of the fruition of that glory?

A. He sitteth at the right hand of God.

Q. What doth he in hevin for us ?

A. He prepareth a place for us, and intercedeth for us.

Q. What is expressed in the seventh article ?

A. The coming of Christ unto judgment.

Q. To what end will he come to judgment ?

A. To judge the quick and the dead.

Q. Who will summon them to appeare before the great Judge ?

A. The voice of the Archangel, with a terrible sound of a trumpet.

Q. Where shall every man be placed ?

A. Christ's sheep shall be placed on his right hand, and the goats on his left hand.

Q. What shall be their reward ?

8. *A.* The godly shall inherit the kingdome of glory.

The wicked shall be punished with everlasting fire in hell, prepared for the Devill and his angells.

Q. What conteineth the eight article?

A. Our confidence in the Holy Ghost.

Q. Why is he onely called holy, seeing the Father and the Son are also holy?

A. Because he maketh us holy by his immediate power.

Q. What is conteined in the ninth article?

A. That a chosen number of people are united to Christ, and also among themselves, in a spirituall fellowship.

Q. How call you this number?

A. The holy universall kirk.

Q. What is God's kirk?

A. A society of religious professors called out from the profaine people of the world.

Q. Why is the kirk called holy, and also called saints?

A. Because they are sanctified by the Holy Ghost.

Q. Why is the kirk called universall?

A. Because it is gathered out of all sorts of people in all ages.

Q. Wherein standeth the communion of saints?

A. In a common union with Christ their Head, and among themselves.

9. *Q. By what bonds are wee united to Christ?*

A. By his Spirit, he bindeth us to himselfe, and by Faith we take hold on him.

Q. By what bond are we united among ourselves?

A. By Christian love.

Q. What vantage have we of this communion?

A. Christ and all his benefits are made ours.

Q. What is conteined in the tenth article?

A. That all our sins are pardoned.

Q. How get we this benefit?

A. By Faith in Christ, who died for us.

Q. What is mentioned in the eleventh article?

A. The resurrection of our bodies at the last day.

Q. Is no more meant in it but arising from death?

A. We shall also rise from all points of miserie, as shame, sorrow, pain, hunger, thirst, weaknesse, and mortality.

Q. Rehearse the twelfth article?

A. Life everlasting.

Q. What is included in these words?

A. The fruition of endlesse life, joy, glory, and of all points of happinesse for ever.

10. *Q. What shall become of the earth, and of the creatures in it, at the last day?*

A. They shall be destroyed with fire, and the elements shall melt with heat.

Q. What shall succeed in their place?

A. We look for a new hevin and a new earth, wherein dwelleth righteousnesse.

THE TEN COMMANDEMENTS.

Q. Which is the second principall part of God's service?

A. Obedience.

Q. What is obedience?

A. A keeping of God's commandements.

Q. How many commandements are they?

Pp. 11 & 12. *A.* Ten.

As in K. James's Bible. *Q. Rehearse the Ten Commandements?*

A. I am the Lord, *etc.*

12. *Q. How many commands are in the first table ?*

A. Foure.

Q. What duty is conteined in the first table ?

A. My duty towards God, which is to love him with all my heart, with all my soule, and with my whole strength.

Q. How many commands are in the second table ?

A. Six.

13. *Q. What duty is conteined in it ?*

A. My duty towards my neighbour.

Q. What duty is that ?

A. To love him as myselfe.

Q. Unto whom gave God his law ?

A. Unto his people Israel.

Q. Where gave he it ?

A. Upon Mount Sinai.

Q. After what manner gave he it ?

A. With a fearfull and horrible voice, and with the sound of a trumpet.

Q. What should this print in our hearts ?

A. That the taking an account of the transgressors of the law shall be more terrible at the last day.

Q. What is commanded in the first precept ?

A. To love, feare, and reverence God, to beleeve in him above all things that are most excellent, and to confesse him before men accordingly.

Q. What is forbidden in it ?

A. We are forbidden, to believe in any other, to love, feare, or reverence any other above the true God, or equally with him.

Q. What is commanded in the second precept ?

A. To worship God as his own Word hath prescribed.

Q. What is forbidden in it ?

14. *A.* Not to worship him by bowing to any image, or by any other humane device.

Q. What is commanded in the third precept ?

A. To praise and glorifie God, to honour his Name, and to speak reverently of his attributes, his Word, and his works.

Q. What is forbidden in it ?

A. All perjurie, blasphemy, cursing or banning, vaine and false oaths, all rash and unreverent use of God's name.

Q. What is commanded in the fourth command ?

A. To spend the Sabbath day solemnly in God's worship and service.

Q. In what service ?

A. In hearing and reading God's Word, in praying unto God, and praising him, in holy conference, in hevinly meditations, and in works of piety and charitie.

Q. What is forbidden in it ?

A. Beside the committing of that which is sin in itselfe, also all civill labours, judicatories, pastimes and playes are forbidden.

Q. Why are they forbidden ?

A. Because the doing of them is not a sanctifying of the Sabbath.

Q. What is commanded in the fift command ?

A. To honour and obey our naturall Parents, Rulers, Masters, Pastors, Teachers, and all our Superiours.

15. *Q. What is forbidden in it ?*

* *Sic:* probably for disobedience.

A. All ungodly *obedience and unreverent behaviour towards them.

Q. What is commanded in the sixt precept ?

A. To take care of the safetie of our neighbour's

health and life, and to take care that he be not hurt by others; and therefore to banish away invy, hatred, malice, contempt of our neighbour, whereby his hurt is procured.

Q. What is commanded in the seventh precept?

A. To live chastly and soberly in thought, word, deed, and behaviour.

Q. What is forbidden in it?

A. All uncleannesse in our thoughts, words, deeds, and therefore we should eschew all filthie speeches, bawdie songs, drunkennesse, gluttony, wantonnesse, and evill company, which breed unlawfull lusts.

Q. What is commanded in the eight precept?

A. To be content with the meanes of living which God gives us in a lawfull way, and to help others as we are able in their necessity.

Q. What is forbidden in it?

A. All covetousness, whereby we take unlawfully our neighbour's goods and gear, as by oppression or robberie, or by colour of law, theft, deceipt, by false measures or false weights.

Q. What is commanded in the ninth precept?

16. *A.* To defend the fame and good name of others, and to represse reproachfull speeches.

Q. What is forbidden in it?

A. All lying, slandering, backbiting, all speaking to the discredit or infamie of others; all giving readie eare to calumnies, lies, and reproaches.

Q. What is commanded in the tenth command?

A. To rejoyce at the prosperity of others, and when any good is done; and to be sorry at the hard condition of others, and when any evill is done.

Q. What is forbidden in it?

A. All concupiscence, whereby we covet things

which lawfully belong not to us, and whereby we approve in our hearts the doing of evill, or the hurt of others.

Q. How differeth the duty of this precept from the inward duty of other precepts?

A. We obey or disobey this precept in our desires, not intending to execute the thing desired, but in other precepts the intention concurreth with the desire, whether the purpose take effect or not.

Q. Are we able to obey these commandements?

A. No.

Q. What punishment deserve we for breaking them?

17. *A.* The curse of God, and endlesse torments in hell.

Q. How then shall we be saved?

A. By Christ, who died for our sins and rose for our righteousnesse.

Q. For whom died he?

A. Only for the faithfull.

Q. What is faith?

A. An assurance of God's endlesse favour and mercy towards us for Christ's sake.

Q. Who worketh lively faith in us?

A. The Holy Ghost, by the hearing of the Word.

Q. By what meanes is our faith confirmed?

A. By the hearing of the same Word, and by the right using of the sacraments.

Q. How is lively faith knowne to be in us?

A. By true repentance.

Q. What is repentance?

A. A sorrow for our bygone sins, and a studying to good works and amendment of life.

Q. What shall we do that we may obteine lively faith and true repentance?

A. We should pray continually that God would blesse the Word and sacraments, to that effect.

18. OF PRAYER.

Q. Which is the third principall part of God's service?

A. Prayer.

Q. What is prayer?

A. A seeking from God of things needfull for setting forth his glory, and for supplying our wants.

Q. After what manner should we pray?

A. As Christ taught us in the most perfect forme of prayer.

Q. Rehearse the Lord's Prayer?

A. Our Father which art in hevin, 1 Hallowed be thy name, 2 Thy kingdome come, 3 Thy will be done in earth, as it is in hevin, 4 Give us this day our daily bread, 5 And forgive us our trespasses as we forgive them that trespasse against us, 6 And lead us not into temptation, but deliver us from evill. For thine is the kingdome, the power, and the glory, for ever and ever. So be it.

Q. Rehearse the preface of the Prayer?

A. Our Father which art in hevin.

19. *Q. Why call ye God our Father?*

A. To stirre up our confidence in his fatherly love, and to perswade our selves that he will heare us.

Q. Why say you, which art in hevin, seeing God is also in the earth, and in all other places?

A. That as we speak boldly in calling him Father, so we reverently honour him in naming the most glorious place of his residence.

Q. How many petitions hath this Prayer?

A. Six.

Q. What is conteined in the first three petitions?

A. Things that concerne the setting forth of God's glory.

Q. What is conteined in the last three?

A. Things that concern man's necessity.

Q. What seeke you in the first petition?

A. That we should glorifie God in a holy remembrance of his name.

Q. What seeke you in the second petition?

20. *A.* That his kingdome may increase in the meanes of his providence, in the ministerie and increase of grace, and in hastening the consummation thereof in glory.

Q. What seeke you in the third petition?

A. That in doing and suffering we should alwaies obey his will sincerely and willingly, as the angells obey his will in hevin.

Q. What seeke you in the fourth petition?

A. All things needfull for upholding this present life.

Q. Why call you them bread?

A. Because they sustain our life as bread doth.

Q. Why say you, our bread?

A. Because it should be ours by faithfull labouring in our calling, and by other lawfull meanes.

Q. What seeke you in the fift petition?

A. Remission of sins.

Q. Upon what condition seeke you the same?

A. If we forgive them that sin against us.

Q. Why say you our sins, and not my sins, and why include you others with your selfe so often in this Prayer?

A. Because we should pray for other, as we do for our selves.

Q. What seeke you in the sixt petition?

A. That God would keepe us from the tentation of sinne, and deliver us from the evill of it.

21. *Q. Which is the greatest evill of tentation?*

A. It is such a fearfull estate as Satan by sin would draw us into, as dispaire, presumption, impenitencie, and the wraith of God.

Q. Rehearse the confession immediately following this Prayer.

A. For thine is kingdome, power, and glory, for ever.

Q. How is this confession a reason perswading us to pray?

A. In that it sheweth God's all sufficiencie and goodnesse, and so stirreth up our confidence in him.

Q. How is it a rule of our thanksgiving?

A. In that by using this confession we praise God for his bountifulnesse.

Q. What meaneth the words, for thine is the kingdome?

A. That the whole world is God's kingdome of providence, by an absolute right.

Q. What meaneth the word power?

22. *A.* That he hath absolute authority and power to do whatsoever he pleaseth.

Q. What meaneth the word glory?

A. That all good things are effected by his almighty power in his kingdome of providence, and so the praise and glory thereof is his.

Q. What meaneth the word for ever?

A. That his kingdome, power, and glory are not limited with time, but are eternall.

Q. What signifieth the word Amen?

A. So be it: that is, O Lord, let these my desires be granted.

OF THE SACRAMENTS.

Q. Which is the fourth principall part of God's service?

A. Thanksgiving.

Q. What is thanksgiving?

A. An acknowledgment of the goodnesse of God, and of his bountifulnesse towards us, and a praising of God therefore.

Q. Which is the common rule of thanksgiving?

A. The foresaid confession in the Lord's Prayer.

Q. Which are the rules of solemne thanksgiving in remembrance that Christ by his death hath purchased our salvation?

A. The institution of the sacraments.

Q. What is a sacrament?

A. A representing of Christ's sufferings, and of the benefits purchased thereby, by outward visible signes, as Christ hath ordained in his Word.

23. *Q. How many sacraments ordained Christ in the New Testament?*

A. Two, Baptisme and the Lord's Supper.

Q. What is Baptisme?

A. The seale of the remission of our sins, and of our regeneration and entrie unto God's kirk.

Q. What signifieth the washing with water?

A. That Christ by the merit of his blood, and by his Spirit, washeth away all our sins.

Q. Declare the meaning of our spirituall washing?

A. God hath forgiven us all our sins, and renewed us by his Holy Spirit, because Christ hath shed his precious blood for us.

Q. What duty did your parents in your name promise at Baptisme ?

A. That I should forsake the Devill, and all his works, and all the sinfull lusts of the flesh, and beleeve all God's Word, which is summarily conteined in the Articles of the Faith, and live in holinesse all my lifetime.

Q. What is the Lord's Supper ?

A. The seale of our daily and spirituall nourishment in God's kirk.

Q. What are the outward elements thereof ?

A. Bread and Wine.

Q. What do they represent ?

24. *A.* The body and blood of Christ.

Q. What signifieth the breaking of the bread ?

A. The breaking of his body, and all his sufferings.

Q. What signifieth the powreing out of the wine ?

A. The shedding of his blood.

Q. What signifieth the eating of the bread and drinking of the wine ?

A. The spirituall eating of his body, and drinking of his blood by faith.

Q. Declare the meaning thereof.

A. That is, we should seriously meditate upon the love and the sufferings of Christ, and apply them to us, assuring ourselves that the Sonne of God, eternall life, happinesse and glory, and all his benefits, are made ours, through the breaking of his body and shedding of his blood; that the sweetness of this assurance may comfort and strengthen our soulès, as men after long fasting are refreshed by meat and drinke.

Q. What eat they and drinke they, who come worthily to the Lord's Table?

A. They eat Christ's body, and drinke his blood, spiritually and sacramentally, and thereby they eat and drinke their owne salvation.

Q. What eat they and drink they, who come unworthily?

25. *A.* They eat and drink their own damnation.

Q. How shall we prepare ourselves that we may come worthily?

A. We should try and examine our selves wherein we have sinned, and humbly, with sorrowfull hearts, confesse our sins, crying earnestly to God for mercy, both in secret places and in the publike assembly; and that we may be assured that God will heare us, and forgive us, we should forgive them that offend us; and seeking the graces of increase of faith and sanctification, we should resolve and promise by his grace to live a better life hereafter.

A THANKSGIVING BEFORE MEAT.

The eyes of all things do look up and trust in thee, O Lord. Thou givest them their meat in due season. Thou openest thine hand and fillest with thy blessing every living creature. Good Lord bless us, and these thy gifts, which we receive of thy bountifull liberality, through Jesus Christ our Lord. So be it.

A THANKSGIVING AFTER MEAT.

The God of glory and peace, who hath created, redeemed, and sanctified us, and daily doth provide all things needfull for

us, and now presently has fed and refreshed our mortall bodies, be blessed and glorified, and blesse us and feed us spiritually unto life eternall through Jesus Christ our Lord. So be it.

Or Say,

The God of all glory and peace, who hath created, redeemed, and sanctified us, and now presently fed us, be blessed, and bless us now and evermore. So be it.

FINIS.

[A copy of the first edition of the Catechism here reprinted is in the Library of the British Museum, and bears the Press-mark $E\frac{1186}{4}$.]

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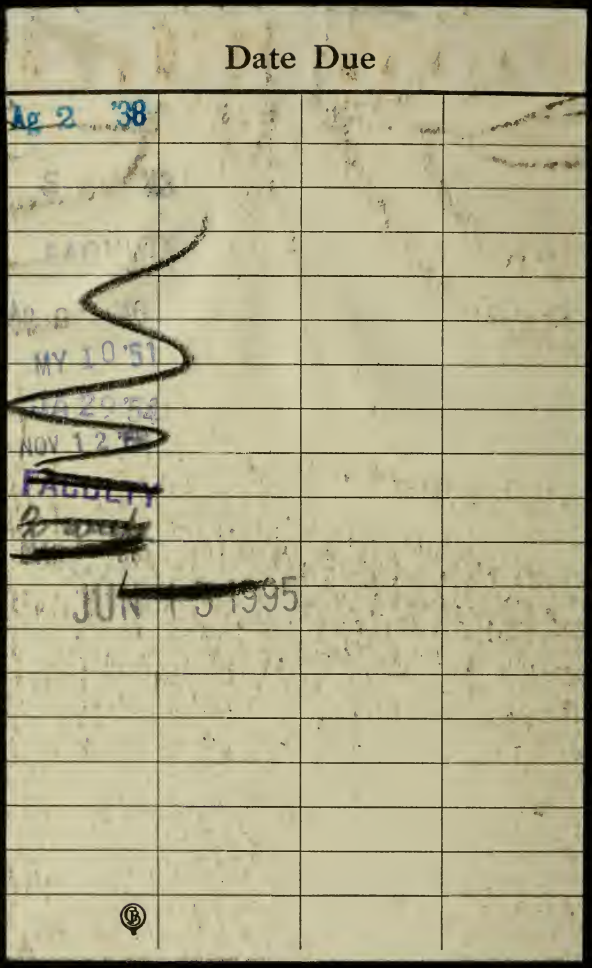
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